

The Holy Cross Magazine



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Roodcroft Papers

(Formerly the Problem Papers)

TITLES NOW READY

DOES YOUR LIFE MATTER?

By the Reverend Father Chalmers, O.G.S.

WHAT HAS GOD TO DO WITH MARRIAGE?

By Father Chalmers, O.G.S. and Father Spencer, O.H.C.

WHY SHOULD WE PRAY?

By Father Tiedemann, O.H.C.

WHAT ARE THE SACRAMENTS?

By Father Hughson, O.H.C.

WHAT DOES THE CHURCH STAND FOR?

By Barbara Wilkinson

Others to follow

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CATHOLICS delight in paying honor to the Blessed Mother. Such devotion is one of the distinguishing marks of Catholicism wherever it is found. That it sometimes has been too exuberant in its expression cannot be denied. That fact, however, does not justify a refusal to give devotion where it is due. If we actually owe devotion to Mary?

Read **DEVOTION TO THE MOTHER OF GOD** by Father Gavitt.

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1946

The Sin of Achan

By GORDON L. GRASER

And Achan answered Joshua, and indeed I have sinned against the God of Israel, and thus and thus I have done: When I saw among the spoils a goodly Babylonish garment, and five hundred shekels of silver, and a golden earring of gold fifty shekels weight, I coveted them, and took them, and behold they are hid in the midst of my tent, and the silver under it." (Joshua 7:20-1.)

WE are now in the midst of Lent. It is a time when the Holy Mother Church calls us to do penance and mourn for our sins. It is a time when she calls us to stand humbly before the crucified Christ, crying, "Lord, have mercy," and attest our sinfulness by acts of fasting and prayer. It is a time when the Holy Church calls us to realize anew our need of a Saviour. Therefore, it is our duty to meet, and our bounden duty to think seriously of our sins and their consequences; of sin,

the cause of all our woes; of sin, the source of all our pain and sickness; of sin, the author of the death of the body; of sin, the ultimate consequences of which is an eternal loss. The consequences of sin is hell; the death of the soul.

Between us and this awful misery stands Jesus, the Saviour of the world, who by His death upon the Cross, made Atonement for our sins, and provided for us an effectual remedy for our redemption and sanctification. Therefore, let us meditate during these days of Lent upon sin and its consequences.

Nature of Sin

Sin means a missing of the mark; a failure to make the grade. Perchance, we have had the humiliating experience of trying to get an automobile to the top of a steep hill and have failed to make

the grade. The road was all right and there was plenty of gas in the tank. But the engine had not the necessary power, and the automobile could not make the grade. To reach the desired summit, we had to have the help of power from without. That is the sinner's fate; failure to make the grade; inability to measure up to the standards of holiness required for the happy life in heaven. Power from without is necessary for us to reach the spiritual summit toward which we aspire. It is a notorious sinner and the disastrous consequences of his sin that I would bring to your attention this Lent: Achan, the son of Carmi of the tribe of Judah, whose sin brought defeat to his nation and death to himself and his family.

It is an inspiring thing to witness a nation devoted to a single purpose; to realize that the effort

of each individual composing it is directed to the accomplishment of a common desire. Such a nation was Israel when it entered upon its career of the conquest of the Promised Land. Their first conquest was the city of Jericho, and before the general assault, God had given them an explicit command, saying, "And the city shall be accursed, even it, and all that are therein, to the Lord—And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse. But all the silver and gold and vessels of brass and iron are consecrated unto the Lord: they shall come into the treasury of the Lord."

This commandment was nothing strange or new. It was simply the application to war of the law which dedicated the first fruits of all efforts to the Lord. There was not the slightest objection to it from any Israelite. All but one man carefully obeyed it. Achan, a member of one of the first families of the great tribe of Judah, secretly took of the things dedicated to God and hid his plunder in the earth. It was no common theft because he stole from the consecrated treasures of the Lord, the God of Israel. He sinned secretly. It was an act between himself and God alone; but it affected the welfare of the whole nation.

Consequences

The next move in the campaign was against the small town of Ai. It was a minor military maneuver; so inferior that but a small part of the Army was detailed to the task. But the army of Israel was repulsed and panic ensued in the camp of Israel. She could not conquer until her sin was discovered and illuminated. The sin of Achan was discovered and he, with his family, were destroyed. Then the Lord relented from His fierce anger and His

blessing was restored to Israel.

Let us make no mistake about this. The sin of Achan was exaggerated individualism. He put himself first in his own thoughts and actions. He gratified his own desires regardless of the consequences to others. He would array himself in the goodly Babylonish garment, come what might. He would enrich himself with the silver and gold devoted to God. Achan never wore the goodly Babylonish garment; and he never enjoyed the possession of his

ill gotten gains. His act brought humiliating defeat on the army of Israel; death to his fellow countrymen; and a criminal death to himself and his innocent children.

Fifteen hundred years ago Jesus of Nazareth in His agony may have gone through the valley of Achor and passed before the great heap of stones covering Achan's bones. What have been the thoughts of the Sacred Heart as He looked at that monument to sin and its



ences? We do not know. Perce, it was Achan whom our had in mind when He uttered those solemn words: "For is a man profited, if he shall the whole world and lose his life?"

The Modern Achan

What is the Achan of today like how does he bring grief to nation? He is the same selfish, as he takes the things due to God. The Christian Church from the very beginning devoted certain times to the ship of God. She has sanctified the first day of the week as a eternal memorial of the glorious Resurrection of her Lord Saviour. Throughout the she has faithfully performed command of her Christ, and solemnly re-presented the Sacrifice of Christ with and thanksgiving; for the benefit of both the living and the dead. She has ever commanded faithful children to be present at this Holy Sacrifice. The modern Achan steals this time for own ease and pleasure. He is the devoted thing, the time dedicated to God, and applies it to his own use.

For, to cite another illustration, the Christian Church from the beginning has ordained that members should regularly contribute to her support and to support of her works of mercy; and to the spread of Christ's Kingdom through the Church's Missions. A time for such offerings is always a part of her Sunday worship. She insists that we shall give according as God has blessed our efforts; that is, according to our income. The modern Achan seeks to deny God that which is his due. He is dealing as sacrilegiously as if he robbed the alms basin.

So we might go on citing the manifold ways in which so many of us take that which should be devoted to God and seek to utilize

it to our own pleasure or convenience. But of one thing we may be certain. Our sin will find us out. Achan never for a moment imagined that his secret would be discovered; nor that it would affect the nation and cause the defeat of the armies of Israel. He certainly never intended to bring so awful a death on his wife and children. To possess for a few days fine clothes which he did not dare to wear; and a sum of silver and gold which he had to hide in the earth; to possess these things, he had caused death and suffering. And now, his sin had found him out and the judgment of God had caught up with him. Behold the monument to sin and its consequences; the charred bones of Achan and his family under a heap of stones in the valley of Achor unto this day.

Achan's sin found him out, and so will yours and mine. Achan's punishment overtook him, and so will yours and mine, except we repent. That great heap of stones over the charred bones of Achan and his family cry out against

each one of us: "O ye troublers of spiritual Israel, that is, of God's Holy Catholic Church, in which you profess to believe and whose traitorous members you are."

The terrible catastrophe of the recent war and of the present turmoil is but the result of the sin of Achan. As a nation, and may God forgive us, as individuals, we have been stealing from the Lord for so long that our hearts have been hardened to God's sense of justice. Now not only we are suffering the punishments of our generation but our innocent children with us. We can and do sin alone, but the consequences of our sin always fall—upon our loved ones as well as upon ourselves.

Let us not steal from the Lord. Let us not hinder the spiritual conquest of the world for Christ. The heap of stones in the valley of Achor; the crosses in the distant fields of Russia, Africa, Germany and the Solomon Islands cry out to each one of us saying: "O turn ye; turn ye; why will ye die?"

Once Only Once

A LITTLE STUDY OF THE ATONEMENT

By KENNETH C. THOMPSON

THERE was a darkness over the whole land until the ninth hour." In a sense that darkness surrounding Calvary has never been fully dispersed. We stand in it to this day. As in some of the old paintings which portray the scene, a brilliant beam of light from heaven illuminates the central fact of Jesus Crucified. That we all see. We hold it with clear conviction. But the circumstances, the surroundings, the background, these are dim and obscure. Why did He have to suffer like that? How could it make such a difference? How did the Atonement work?

All this is dark to most of us, and there is no doubt that many stumble in that darkness; and there are some that turn away.

The answers that contented our forefathers are no longer satisfying to us. They speak in parables that belong to a bygone age. Not only are they unhelpful, they give the impression of being positively mythical and fictitious. This is a scientific age, and people ask for facts not for analogies and parables; or, if these cannot be dispensed with altogether, then they expect them to be in modern and contemporary terms. However imperfect our account of the

Atonement, it must at least have the virtue of seeming reasonable if it is to carry conviction. It must seem to make sense, or men will assume that there is no sense in it.

It is therefore not enough to quote the old phrases, true and precious as they are, which we know by heart out of our Bibles and hymn books, about being washed in the Blood of Christ, or the Lamb of God that taketh away the sin of the world. We have to do more even than to explain these terms. We must try to get right back behind them and give men the facts which they poetically and pictorially convey, or they will just dismiss them as pious mumbo-jumbo and religious claptrap, not to be taken seriously. Men want us to tell them in language as plain and modern and direct as possible how it can be that by dying on a cross two thousand years ago our Lord atoned for our sins, and made forgiveness possible, and saved the souls of men, and is mighty to save them still.

Conflict With Evil

Suppose then that we try to think it out afresh, like the earliest Christians, so far as we can. The essential fact with which we start will of course be our belief in our Lord. We believe that He is the Son of God, or, less ambiguously, that He is God the Son come into His own world and to His own people in accordance with His ancient promises. Our faith in Him has been confirmed and intensified by His Resurrection and Ascension, in spite of the questioning and the doubts occasioned by Good Friday. But still the problem remains how to fit in with our faith these apparently contradictory facts of His humiliation and crucifixion. How can it be, if He is God, that His own world and His own people should have treated Him as they

did, and that they were able actually to put Him to death, and with every circumstance of shame and cruelty?

So far as I can see there is only one reasonable and satisfactory answer. He challenged the forces of evil in this way. He permitted them to put out their utmost violence and to go to the very limit of their powers against Him, in order to break, to cripple and ultimately to destroy them for ever. Is any other explanation of the crucifixion even conceivable, if you believe that it was the Crucifixion of God Himself? Could He possibly have submitted to such wickedness and have allowed it such scope and liberty against Himself, except with the intention of coming to personal grips with it, so as to conquer it in the battle?

It is therefore extremely important for us to understand how final and complete in every detail was the mastery which our Lord exercised over evil, and the victory He was winning at every moment of His Passion. Neither devil nor man could have gone further than they actually did in the humiliation, torture, and murdering of the Son of God. This certainly is evil at its zenith. And the triumph is won by our Lord, not only by heroic, unflinching, unswerving endurance unto death, but also, secretly and silently, by a no less heroic and superhuman conquest of overwhelming temptation,—temptation most searching and reinforced and intensified by every device and instrument of cruelty both in body and soul. The fact is that the Enemy had only to elicit a single small concession from our Lord, and he would have won the day. A single venial sin would have done the trick. One act or one thought, however momentarily indulged, of rebellion against the hardness or unfairness of His lot, of unwillingness to continue

in the way appointed by the Father, of resentment or rebellion against His tormentors, or a momentary lapse into dispirited defeatism, or despair, and the victory would have been impossible. The salvation of Man would have been lost. The Second Adam would have fallen like the first.

Temptations

We can detect something of the nature of the temptation which our Lord was assailed by in His steadfastness in the face of it throughout the Passion. He was tempted as He was by His friends, betrayed by one of the Twelve, surrounded by callous men who cruelly or indifferently set against Him, and without a hope (at least apparently) of their repentance, must inevitably have occurred to Him that men (of whom most were average specimens) were hardly worth the saving. Why should He persist in His efforts at so terrible a cost, and in vain? The doubt was suggested in connection with His parting from His enemies at that moment. It would extend further and further into every future generation. We must believe that He foresaw in the conduct of His present endurance the way in which His Gospel of salvation, so dearly bought, would be treated with scorn and contempt, if not with hostility by the majority of the human race. Was it worth while suffering for them any longer?

If this was one of our Lord's temptations, His rejection of it is evident in His very endurance to the end; and His refusal to let a pair of man is shown from the heart, in His hour of most desperate pain, when He is nailed to the cross. His fellow-sufferers in hatred against their executioners. Jesus is praying for them, searching for an excuse for them. "They know not what they do." More subtle than this may

a temptation that had dogged Him from the beginning of His ministry. It was the proposal, suggested to Him by Satan in the desert, that He should save the world indeed, but in some other way. Let Him abandon this method of self-sacrifice, which would only hide His Divinity from the world, and which was manifestly ineffective. Let Him take an easier and more successful way. Men will respond to flattery, and be impressed, and be compelled to believe, by flattery. "Cast thyself down," said the Tempter, "for He shall on His angels charge . . . lest thou dash thy foot against a stone." Imagine the wonder and the devotion of the worshipers in the temple, and the impotence of the rulers to resist His claims. They would have to believe and submit to Him in face of such disproof of His identity.

Throughout His life, we may say, our Lord had to resist and mortify this temptation. We see it in His resistance of the temptation even of sickness that cried to His heart, unless He could elicit from all an act of faith from His sufferers. Whenever He needed a miracle, He tried to suppress any advertisement of it. He did not succeed, and perhaps that was not so important. The point was that He deliberately set aside every step the temptation to advertise His power in order to get allegiance.

Finally on the hill of Calvary, the same temptation comes to Him, only now in the most intense and impelling form; every pang of pain, every natural instinct of self-preservation, brings Him home and urges it upon Him. His enemies shout it repeatedly in His ears: "If thou be the Son of God, come down from the cross, and we will believe." As the tortures of agony and the shadow of death began to darken His human mind, it could not have been

easy to see the treachery in the suggestion.

It was deceptive, of course, as all temptations are. There could have been no salvation for man if our Saviour had been content to compel men to believe, content with an outward submission to His authority, without any conversion of heart. It was the temptation to set up a superficial Kingdom of God in the word which would not have included the kingdom of the heart; and which would moreover have been set up without involving the destruction of Satan's kingdom or the conquest of sin and of death. It was a subtle temptation, especially to a suffering and dying man, but a fatal temptation too. Our Lord rejected it. He refused to come down from the cross. He knew that it was the only means whereby we could be saved. And as if to prove that He would not yield by a hair's breadth to the temptation, that He would not save Himself by any hidden exercise of power from the fullness of the cup of pain, He refused even the normal relief afforded to men who were crucified, the narcotic cup of wine mingled with myrrh provided by the merciful women of Jerusalem on such occasions. "When He had tasted thereof, He would not drink."

Voluntary Suffering

Many a man in the course of the centuries has like Christ been called to be faithful unto death, and has obeyed the call. What is it that makes the heroism of Christ in His Passion incomparable and unique, so that it outshines every other act of self-sacrifice and martyrdom? How do we justify our Christian conviction that this is so?

Men have tried to do it by emphasizing the infinite value of the life that our Lord laid down, a human life, but nevertheless the life of God Himself. This is a fact of great importance, and not to be denied. But it does not really answer our problem. We want to know in what way our Lord's sufferings demanded more heroism of Him and greater courage and endurance than death in whatever dreadful form has cost any other human being. The intrinsic value of the life that was sacrificed does not affect this issue. The effort has therefore been made to show that the actual pain of the crucifixion of Christ surpassed in intensity the sufferings of any other man. Devotional books multiply and enumerate the vast total of the wounds that were inflicted on Him from the first to the last. Other writers point out (no doubt very truly) that our Lord's humanity, being perfect and unblemished, must have been hypersensitive and capable of an intensity of suffering unknown to the dulled nerves and sensibilities of ordinary men.

This may all be true, but the argument is not convincing enough: it seems somewhat forced and artificial, and besides it misses the real point. The real secret of the heroism of the cross lies in the unique voluntariness of the sufferings of Christ. Other sufferers, however brave and enduring, are all to some degree the helpless victims of circumstance. Their power to save themselves is limited, if it exists at all. Our Lord's power to save Himself at any moment from beginning to end was absolute. He could have done so at any time by a mere act of the will. He Himself declared that a legion of angels would have rescued Him at a nod. He could have walked out of Pilate's or Herod's palace as easily as once He had walked out of the midst of a hostile mob in Nazareth.



areth. He could have paralyzed His tormentors as easily as when in the garden He had struck His captors to the ground. He could have made Himself insensitive to pain. That He did not do this, He indicated (we have already argued), by His refusal of a drug.

No man's sufferings have been voluntary to the same degree as the sufferings of Christ. The temptation to save Himself from pain had come to Him originally in the wilderness. "Command these stones that they be made bread." Use your divine power to save yourself from hunger. On the cross He had the same suggestion ringing in His ears. "He saved others, Himself He cannot save." But He could have done so, because He actually was what His enemies denied Him to be. It is the divinity of Christ that puts Him on a pinnacle beyond comparison with other martyrs, not because His life was more valuable than theirs, but because He alone had perfect power to save Himself and He still refused. The Passion of Christ is the unique example of entirely voluntary endurance of the extremes of suffering and death in the presence of unique and absolute ability to avoid it.

Every second of our Lord's Passion was therefore one of active, deliberate and complete self-sacrifice in a unique degree, for the pure love of God and the pure love of man. Only the Incarnate God could suffer in this way, and only if the Crucified is believed to be God, can we find this meaning and value in His sufferings. It is this that makes the crucifix the most treasured of all Christian symbols—the crucifix rather than the empty cross. The Cross may be the token of victory and of life, but the crucifix is the unanswerable token and testimony of love. If in it we see the revelation and indictment of the sin of man, in it we also see

the supreme revelation of the victorious and unlimited love of God. "God so loved the world."

Propitiation

The other aspect of the Atonement that we have to examine here is the aspect of propitiation. What light can we throw on the death of Christ as a propitiation of the outraged holiness or righteousness of God? I think in the first place that we must define more clearly what we mean by sin and forgiveness, and what is involved in them. Sin we may define simply as rebellion, and enmity against God. Indeed it involves in its fully developed form (as was proved at the crucifixion) a positive malice against Him, of which sinners themselves are not generally aware. Evil is so opposed to God, that if it could do away with God altogether, it would do so . . . and on the hill of Calvary it actually made the attempt. Sin in its quintessential form is more than enmity, it is murderous enmity against God. "The devil was a murderer from the beginning."

What about forgiveness? Whenever we forgive an injury (and all sins remember, are injuries aimed at God), our forgiving involves us in a certain acquiescence in the wrong that has been done to us. We accept the injury. As we say, we swallow it. Forgiveness is always a costly thing. We have to let bygones be bygones, to sacrifice resentment and revenge, to cut our losses. We have to act to some extent as though we had never been offended.

Now this is as true of God's forgiveness, as it is of ours; but with God, it is precisely this acceptance of the injury that is in principle impossible. God cannot accept the injuries we aim at Him, because they never in actual fact get home to Him. The malice of sin falls back in im-

tence before it reaches Him personally, because God is by very nature essentially incapable, incapable of any injury, diminution of His perfect goodness. All that God's enemies can do is to injure His creatures. All the pain and damage caused by sin is borne by God's creatures. He Himself abides unscathed beyond the reach of it all.

What moral right then God to forgive, and to pass unavenged the evils and outrages that He Himself has not borne at the expense only of the guilty and helpless and innocent sufferers, whose wrongs through the ages have cried to Him for vindication and redress? If He forgives on those terms, He indeed be treating sin and its terrible effects for others as a matter to which He Himself is absolutely and callously indifferent. He Himself has suffered not because of it. How can He in justice ignore and pardon the guilt of those who have inflicted such misery and woe upon the animal and the human race, still claim to be the Avenger of the weak, and the Requiter of the wrong?

If God is to have a moral right to pardon, He must somehow take the burden of sin and of its painful consequences of it, make them His own. It is against Him that, in its essential nature, evil is directed; He must not let it pass Him by to have its effects only upon others. If He is justly to pardon, He must allow the rebellion and enmity of sinful creatures to strike Him with its full force and to reach His heart. Then, when He has suffered with His creatures, made their sufferings His own, He will be able, if He wills, "swallow it all," to accept the wrong and forgive the guilt, give us a new start in newness of life.

Once more we see that the

tion and the Crucifixion of God were necessary for our salvation. God had to circumvent His own impassibility. He had to take a form that was vulnerable and mortal, and in that form permit the full violence of evil to play upon Him and achieve its full effect. Then when the consequences had become His own He could justly pardon.*

When He could justly call all other sufferers to follow His example and forgive, if they themselves would be forgiven. So it is that God took our mortal sin and accepted fully on the cross the consequences of sin. He paid a debt that He owed to Eternity as the price of divine forgiveness. So "God was in Christ reconciling the world unto Himself." This is the moral necessity for the Cross of Christ.

Sin-Bearer

The Scriptures go on to describe our Lord as having borne our sins in His own body on the cross, and He is often represented in Christian teaching as having borne the guilt of our sins upon Himself. I believe that this is not merely a parable or metaphor, but that the sense is just the literal truth.

In order to find the cure for our sins and to be able to forgive and save mankind, as we have seen, our Lord had to submit Himself to the full effect of sin and allow the violence of His enemies to have its way with Him. In other words, being God, He was bound, in order to fulfill His purpose, to surrender His divine Person quite voluntarily into the hands of sinners and allow them to work their evil will on Himself. He had to consent to the crucifixion and murder of God by the fact that justice equally demands that sinfulness shall not be given without a price of heart in man. God's pardon cannot be purchased by the continuance of evil. Man must come to Christ and accept the cure, and repent with it. This acceptance of grace is the other description of repentance.

His own creatures. This murder of God is the very quintessence and archetype of all evil. Christ had deliberately to consent to it, and allow it to happen. In sober fact He had to make Himself personally responsible for the occurrence of this greatest and most outrageous of all blasphemies. He took the blame on Himself.

It was an appalling responsibility, and filled His soul with a



sense of guilt and horror more oppressive than any merely physical fear. "My soul is exceeding sorrowful even unto death," He told His disciples. In anticipation of this necessity of surrendering Himself into the hands of His enemies He sweated blood in the Garden of Gethsemane. We may conjecture reverently that on the cross it hurt Him more than any physical pain, and that He felt His whole being contaminated by the necessity of tolerating a mortal assault by creatures upon their Maker. "Truly He hath borne our griefs and carried our sorrows." He in all innocence had yet to consent to, and accept the blame for, a sin in which all sin was summed up and brought to fruition. He became the representative of all sinners and in His sorrow unto death He became also the representative Penitent. "God made Him to be sin for us, that we might be made the righteousness of God in Him." Only perfect God could realize the full

hideousness and iniquity of the sin of the Cross, and only perfect man could so love God as to be able to hate the evil and sorrow for it with such perfect contrition. Our Lord is the Perfect Penitent for the sin of Man.

It would be absurd of course to make out that it was wicked of God to allow the crucifixion, or that our Lord really sinned in submitting to it. On the contrary it was the supremely good and virtuous act. Nevertheless the crucifixion of the Son of God was in itself an evil, although our Lord in consenting to it was guiltless of sin. It was a case of choice between evils. Either God had to be defeated and thwarted by sin, and man had not to be saved, or God had to submit Himself to sinners and their wicked will. In choosing the latter, God acted as by His Nature He could not but do, and did what was good and right. In human affairs we ourselves have often to make choice between two evils, and if we make the right choice we are innocent in God's eyes, so far as that choice is concerned. War is a great evil, but to choose it is right, if the alternative is the sacrifice of the weak and surrender to evil forces in arms. So God had to consent to the Cross.

Good Out of Evil

Nevertheless the crucifixion of God was a terrible evil, the supreme example of it. Our Lord, although it was supremely right to submit to it, nevertheless took the responsibility of it upon Himself, and felt something akin to guilt for it. He suffered as some of our soldiers have suffered in their minds when in the course of duty they have to kill and destroy. Responsibility for an evil is a heavy burden even when it is righteously undertaken.

This identity, in the crucifixion, of the supremely good and loving and holy deed with the

supremely wicked and malevolent and sacrilegious exemplifies the chief feature of our Lord's work of redemption. To redeem evil is to bring good out of it; indeed to convert it wholly into good. The Church has always been conscious that God in His mercy has used even man's sin to good ends, and has brought out of it a good even greater than could have existed without it. "O happy fault, which was counted worthy to have such and so great a Redeemer!" sings the Church on Holy Saturday. St. Thomas Aquinas taught that not only the Atonement, but even the Incar-

nation too, was the fruit of the Fall of man. However that may be the world undoubtedly witnessed on Calvary the highest example of the bringing of good out of evil that the mind can conceive. The murder of God is a sin that can never be surpassed in wickedness; but our Saviour took the evil upon Himself, and redeemed it, converted it wholly into good, into the greatest possible good, the supreme sacrifice of love and devotion, of obedience and of worship. God is in fact more glorified now in His creation, through the Sacrifice of Christ, than He could otherwise

have been. Evil is so utterly quished, that it is made to minister again its will to the triumph and the glory of the Good.

This redeeming activity, which brings good out of evil, is one we have to carry on and exult in throughout the world by the power of indwelling grace, which Christ in us. It is one of the things in which we have to fill up in this generation that which is lacking of the afflictions of Christ, by bearing evil boldly and without reservation, and wresting from it a greater good than we could have produced without this challenging courage, generosity and faith.

Thoughts in Passiontide

By MALCOLM DE PUI MAYNARD

HOW appropriate to the Passiontide are these words—"Then came Jesus forth wearing the crown of thorns and the purple robe. And Pilate saith unto them, Behold the Man!" (St. John 19:5) The eyes of all the faithful in Christendom look upward, and behold, then comes Jesus forth wearing the crown and the robe. Look up, behold the Man (the words are Pilate's)—rather, Behold our God!

There are those who might not be won by the Christ Child in the manger, by the Holy Boy in Temple or Nazareth home, by the One going about doing good, by Christ risen from the dead, Christ reigning in glory, Christ on Altar Throne. For such, Jesus is presented in His Passion. Surely no heart can reject Him so? Surely if we look upon Him so we must love Him, and ask that the fruits of His Passion may be found in us.

Gethsemane gives us a picture of a garden at midnight, and a little band of four entering it,—the Divine One and the favored disciples—they to sleep, He to

pray. Christ is girding up His loins for the warfare of His Passion. He prepared for His Ministry by His forty-day Lent. He prepares for Calvary by a few hours of utmost prayer and spiritual struggle in this garden, that Paradise may be regained as in another garden it was lost. In the midnight scene the curtains are drawn back and we look upon God working out our salvation. We can see Him only because He has taken our nature upon Him. His work means Bloody Sweat and such Agony as only an Angel can ease Him of.

The Royal Colours

A wooden Cross, **BLACK**
at noon's midnight;
Apparelled Cross, **ROSE**
with Blood bedight,—
Eternal Cross! **GOLD**
with Glory's Light!

A wooden Cross, **GRAY**
with age unknown;
A blossom'd Cross, **GREEN**
as Springtide's own,—
Surpassing Cross! **WHITE**
like Heaven's Throne.

As our nation's flag has its colours, so the Cross has its semblances; it is a Tree, an Ark, and an Eden. The tree of life on Calvary, the tree of life in Heaven whose leaves are for the healing of nations. Altars are of stone or wood,—the rocky mount, or the bitter yet life-giving wood; both was sacrificed the Lamb of God. The ark, too, of which Noah and the few saved, shows forth the Cross, the ark to bring us to Heaven.

"The royal banners forward
The Cross shines forth in morning glow."

In the procession which we have on the occasion of Fortunatus' Feast, we can picture the solemnity and beauty not only in the faith and piety of the multitude, but in the splendour of the splendid vestments of the clergy and the apparel of the laymen, but in goodly array of standards and banners which have adorned the lengthy procession. Outshining all these with the symbols of the Kingdom of God.

of Heaven, the Cross glit-
in the morning light. "The
shines forth in mystic
"—the words have signifi-
for us in the veiling of the
s, which is not to hide it
view so much as cause it to
on the mourning of God's
son, draped in purple as was
ary's Tree.

The Precious Blood

ere whilst He hung, His sa-
red side
soldier's spear was opened
side,
cleanse us in the precious
lood
water mingled with His
lood."

he Heart already broken was
ed asunder by tradition-
ed Longinus, afterwards a
t. Thereout issued blood and
r, "to cleanse us in that pre-
s flood." Make your prayer at
Mass when you see water
gled with the wine, say,
anise me, O Lord, even me,
at blessed torrent which ran
down from the Cross. Thou hast
ed me by water in Holy Bap-
; wash me now by this wine
ecrated Thy blood in Holy
munion."

filled is now what David told
true prophetic song of old,
ow God the heathen's King
should be
r God is reigning from the
Tree."

Tell it out among the heath-
that the Lord is King" (Ps.
o); this reading gives way
the older version—, "that the
d hath reigned from a tree."
e notes with joy the orthodoxy
the ancient hymn, preserved
a in the shortened and
nged 1940 Hymnal version,—
od is reigning from the Tree."

Tree of glory, Tree most fair,
dained those holy limbs to
bear,



PIETA

Fifteenth Century

How bright in purple robe it
stood,
The purple of a Saviour's
blood!"

The poet apostrophizes the
Cross, and well may we with him
break out into praise for what
God has done for us and all man-
kind through it. Let its veiling
now remind us of the bright robe
wherewith it was adorned that
April day when our salvation
was achieved, as it stood radiant
in the royal purple of the Sav-
iour's blood!

"Upon its arms, like balance true,
He weighed the price for sin-
ners due,
The price which none but He
could pay,
And spoiled the spoiler of his
prey."

Sometimes we see in Church
art the symbol of the scales of
justice, in which case the refer-
ence is to the Cross standing
with its arms outstretched. There
Christ "weighed the price for
sinners due,"—the price was
death. He Himself paid it, who
alone could pay it, since He is
God as well as Man,—a sacrifice
to the Justice of God—, the one

perfect, sinless Man, who yet won
the battle over sin not by sum-
moning to His aid legions of An-
gels, but just in the might of His
manhood. So He being obedient
unto death, over whom death in
reality had no sway, went down
unto death and vanquished
death, thus spoiling that spoiler
of his prey, and carrying away
men, until then in bondage un-
to death, into captivity to Him-
self, Lord of Life and Love.

"To Thee, Eternal Three in
One,
Let homage meet by all be
done:
As by the Cross Thou dost re-
store,
So rule and guide us evermore."

Here is the doxology framed
for our lips and hearts, as they
burst out in praise to the Most
Holy Trinity. To God alone be
the glory! By the Cross God re-
stores to us Life. By the Cross
and Resurrection, so may He rule
and guide us ever,—rule us in this
life that we may know His will,
and have power from Him to do
that will; guide us that at length
by the Holy Cross and Saving
Passion we may come to Him for
all eternity!

The Liturgy of Holy Week

By HAROLD N. RENFREW

ONE of the fruits of the Catholic Revival within the Anglican Communion has been enriching of the Liturgy of Holy Week, as that is observed in religious houses like Holy Cross and in a considerable number of parish churches. This has come about through the introduction in English of services adapted from the Latin Rite. These were, of course, part of the Liturgy of *Ecclesia Anglicana* before the Reformation as they are of the Roman Catholic Church today. Now, it is not the intention of the writer to discuss in this article the controversial questions associated with the services of Holy Week. Readers of the *Holy Cross Magazine*, it is assumed, recognize the liturgical and the spiritual value of these services, and hence are not laboring under the delusion that all the liturgical treasures of Christendom are enshrined in the Book of Common Prayer.

Nor is this article offered to the reader as a kind of guide, useful though such might be, for worshippers desiring to participate in the complete Liturgy of Holy Week. It is intended simply to convey to patient and persevering readers, a few reflections of the writer upon the meaning and the purpose of the Liturgy of Holy Week, as that has been transformed by the Catholic Revival within the Anglican Communion. The writer also cherishes the hope that these reflections may lead some souls to a fuller appreciation of the significance of those saving acts of God, which all Christendom commemorates each year in the week between Palm Sunday and Easter Day.

Now, the most obvious impres-

sion which the full Catholic ceremonies of Holy Week make upon those who witness them for the first time, is their dramatic, no doubt some people say, their theatrical quality. Although these services are not theatrical in any derogatory sense, they are truly dramatic. Thus, they reflect those divine-human events, narrated in the Gospels, of which these services are the liturgical re-enactment. So long as we remain in the body, and hence are in contact with the external world through the data of sense experience, we shall probably make some response to the perennially dramatic character of the Liturgy of Holy Week.

Drama

This quality which so impresses us in the worship of the Catholic Church during the most sacred week of the Christian Year is, as we have just noted, a reflection from the pages of the New Testament. The Liturgy is, so to speak, inspired by Holy Scripture. We become aware of this fact, do we not, as we assist at the solemn singing, with full ceremonial accompaniment, of the narrative of the passion and death of our Lord, as they are described in the final chapters of the four Gospels? The attentive reading of these sacred passages in a prayerful spirit is the best preparation for participation in the public worship of the Church. Converse-

ly, one of the fruits of devotional attendance at the Liturgy of Holy Week is the new vividness of the silent reading of these scriptures in the Gospels, gives to mind and imagination.

Then too, as we have indicated, this dramatic character is evident in the services of the Church and revealed in her Scriptures. It flows from those divine events which transcend both the words of the Gospels and the celebration of Mass. For in these events the Kingdom of God is disclosed in this divine-human drama, played upon the stage of history against a cosmic background. It consists of acts of God by which man is redeemed from the power of Satan and death, and through which the Kingdom of Heaven is opened to all believers.

Faith

It is, of course, only to the exercise of faith that the divine nature of this drama is revealed. For, it is possible to read the record in the Gospels and to assist at its liturgical re-enactment without recognizing the special revelation of God through His incarnate Son in His Body the Church. There is much in the account of our Lord's last week which may be considered simply as tremendously moving human drama. It is the story of Jesus of Nazareth, acclaimed by His followers as King of Israel, and who Himself claimed to be such, but who, after being arrested through the operation of one of His adversaries with a conspiracy of the ecclesiastical and civil authorities, was tried and executed. The Christian Church, however, in her Scriptures and in her Liturgy, expresses the conviction that this same Jesus is in very truth



THE PASCHAL LAMB

the King as He Himself
sed before the Jewish high
(S. Mark 14:61, 62): and
Christian Church professes
ith in Him as the Son of
as did the centurion who
lim die (S. Mark 15:39),
s did St. Paul who wrote
1:4) that He, "was de-
to be the Son of God with
... by the resurrection
the dead."

s not, however, only in the
n singing of the evangelical
nt of the passion and death
Lord Jesus Christ that the
of Holy Week is given ex-
on in the Liturgy of the
lic Church. Certain events,
the four evangelists de-
in a few verses receive spe-
mphasis in the public wor-
of the Church at this time
year. They are our Lord's
phal entry into Jerusalem
lm Sunday, His institution
le Eucharist on Maundy
day, our Saviour's crucifix-
death on Good Friday,
he discovery of the empty
on Easter morning with the
ic announcement that Jesus
azareth is risen from the
In fact the Liturgy of Holy
has been developed around
four events commemorated
e order and approximately
e days on which they occur-

ere are, naturally enough,
e who, for different reasons,
cate this dramatic aspect of
iturgy. It suggests to them
he Catholic Church has in-
ed an annual religious fes-
of the kind inveighed
st by the prophets of the
Testament and by the Prot-
reformers and which mys-
nd uncongenial. There is
important consideration
n this attitude overlooks. It
fact that the events com-
rated each year in Holy
occurred in close and sig-
nt association with one of

the great religious festivals of Is-
rael, the Passover.

Furthermore, this occurrence
was not by chance, but by design.
For the writers of the Gospels
make it quite clear that our Lord
chose that particular occasion to
offer Himself "a ransom for
many" (S. Mark 10:45). That
this choice was in accord with the
Will of our Lord's Father in
Heaven is revealed in our Lord's
prayer in Gethsemane (S. Mark
14:36), "Abba, Father, all things
are possible unto Thee: take
away this cup from Me: never-
theless not what I will, but what
Thou wilt." After the consum-
mation of the drama it was the
inspired conviction of the
Church as stated in the words of
St. Peter on Pentecost that it had
happened, (Acts 2:23) "by the
determinate counsel and fore-
knowledge of God."

Christian Passover

Thus, it was providential that
God's redemption of mankind
through the death and resurrec-
tion of His Son our Lord Jesus
Christ synchronized with the cel-
ebration of the Passover, a me-
morial of the deliverance of the
Jews from the Egyptian bondage.
This fact emphasizes the fulfill-
ment in Christ of the institutions
and promises of religion record-
ed in the Old Testament. Easter
then is the Christian Passover.
Mention is made of this truth in
the *Exultet* or form for the bless-
ing of the Paschal Candle on
Holy Saturday. "For this is the
paschal feast," sings the deacon,
"wherein the very Lamb is slain,
by whose Blood the door posts of
the faithful are made holy."

The deacon develops this
theme as he continues (English
Missal, Knott, p. 261), "This is
the night wherein of old Thou
didst lead forth our fathers, the
children of Israel, out of Egypt,
and didst make them to pass as on
dry land through the Red Sea.

Yes, this is the night, that with
the brightness of the pillar hath
purged away the darkness of in-
iquity."

Then comes the announce-
ment of the glory of the full
Christian Revelation as the dea-
con sings, "This is the night,
which throughout the whole
world today doth separate them
that believe in Christ from the
wickedness of the age and from
the darkness of transgressions, re-
neweth them unto grace, restor-
eth them to holiness. This is the
night wherein, breaking the
chains of death, Christ ascended
from hell in triumph."

Then, there is the added re-
flection, "For naught indeed had
profited us to be redeemed." We
then hear the praises of God in
the ejaculations, "O how won-
derful the condescension of thy
loving kindness! O how inestim-
able the goodness of thy love:
who to redeem a slave didst de-
liver up thy Son."

Thus, we come to the realiza-
tion that Christians are the true
Israel (Gal. 6:15, 16; Phil. 3:3).
The Christian Church is the
Body of Christ. Did not the risen
Jesus so speak of His brethren on
earth when He said, "Saul, Saul,
why persecutest thou Me?" and
when He sent Ananias to receive
him into the Church? (Acts
22:13, 16). It is the belief of
Christians that at least a remnant
of that Church will persevere un-
to the end so that when the Son of
Man cometh, He will find faith on
the earth. (S. Luke 18:8).

In the meantime, in congrega-
tions scattered throughout the
world the broken fragments of
Christ's Mystical Body are gath-
ered together to worship the Fath-
er in spirit and in truth through
His risen and reigning Son. Such
is the ultimate purpose of the
Liturgy in Holy Week and in
every week. It is a corporate act
of worship in which Christians
come into the Presence of God.

The Empty Tomb

By BONNELL SPENCER, O.H.C.

THE conspiracy had succeeded magnificently. Powerful groups had felt their position threatened. Ordinarily these groups were at swords' points with each other. But although they had been moved by quite different motives and had proceeded along independent lines, their plots had dovetailed perfectly. The threat had been removed and in such a way as to leave nothing to be desired by any of the groups concerned. Seldom have human schemes been crowned with such complete success.

The Pharisees had saved religion. They were the spiritual leaders of Israel. That Galilean Rabbi, who had taught so beautifully and so boldly, was recognized at once as a very dangerous Man. He did not respect their authority. He brushed aside some of their cherished traditions by which they had hedged the Law. He had even called them hypocrites. There was no good arguing with Him. He was too clever. They were no match for Him. When they set traps for Him, He had an uncanny knack of springing them on their own fingers.

The common people immensely enjoyed His discomfiture of the Pharisees. Crowds were following Him around the countryside, marveling at His miracles, hanging on His words. Something had to be done quickly. All the world had gone after Him. Soon the Pharisees would be laughed out of their position of authority and respect. Already people snickered when they took the chief seats in the synagogues. The Law of Moses was at stake. Was not this the Law of the Most High God?

This false teacher must be

eliminated. Yet death was not enough. If He died a hero, He might be considered a martyr. He must be discredited at the same time. Well, He had been. He had been condemned as a blasphemer and had suffered the curse of the Law, "Cursed is everyone that hangeth on a tree."

The Sadducees had saved the nation. They were the party of the High Priest. They had sold out to the Roman Empire. In exchange they were recognized as Israel's native rulers and were allowed to operate the lucrative temple trade. The Galilean had attacked their vested interests. He had driven out their licensed merchants and money-changers. He had talked vaguely about destroying the temple. Worst of all, He had made a triumphal entry into the city and allowed the people to hail Him as the Messiah. At any moment the crowd might rise in revolt and crown Him king. Then Rome would clamp down. The last vestiges of independence would be swept away.

The Sadducees decided that it was expedient "that one man should die for the people and that the whole nation perish not." The people must be saved from a fool-hardy revolt and the inevitable reprisals. The temple, the glory of Israel, must be defended. "They took counsel together for to put Him to death." How perfectly they had succeeded! There was even a delightful irony in the manner of His death. He who had called them robbers was Himself crucified between two thieves.

Peace at any Price

Pilate had saved the peace, the great Pax Romana which was the cornerstone of Roman policy. Rome was willing to grant con-

siderable local autonomy as long as the peace was kept. What would not tolerate was rebellion. The local governor's chief responsibility was to forestall rebellion. Pilate had come from Caesar's Jerusalem at the always dangerous time of the Passover to make sure that no riots took place.

That year it looked for a moment as if a riot was inevitable. A party that gathered about the Galilean was potentially dangerous. As far as Pilate could see, the dispute centered largely around the Jews' religious customs. These in themselves did not interest him. But there must be something fighting over them among the Jews, and the rumors that the new Leader had kingly aspirations were ominous.

Pilate was pleased at the commendable quietness with which the arrest was effected. To be sure, he would have preferred not to have been called in on the case at all. He saw at once that the Prisoner was innocent and hesitated to condemn Him. He even made an effort to shift the responsibility to another's shoulders, though it failed of its purpose, had borne good fruit. Herod was so flattered by having the Prisoner sent to him that he and Pilate were reconciled over their long-standing quarrel.

In the end Pilate saw that the only way to save the peace was to condemn the Galilean. He did so and washed his hands of the whole affair. It had been a peaceful Passover after all. Caesar would be well pleased. Perhaps a promotion would be forthcoming.

Everybody was satisfied. The Galilean was dead and buried. His followers were scattered; His cause was discredited. The threat to the Roman interests was removed. They

once more to go their own unmolested. They were taking no chances, ever. A great stone had been rolled against the door of the sepulcher. The next day, with Pilate's permission, seals were affixed. A watch was set. Nothing was overlooked. There would be no untoward occurrences, no embarrassing aftermath. Jesus was to remain safely buried and forgotten.

Highest Motives

God "was in the world . . . the world knew Him not. He came unto His own, and His own received Him not." They were not meant to reject God, of course. They knew not what they were doing. Their conscious and admitted motives were the highest. They were defending God's Law, His Chosen People, God's temple, God's peace. Yet in the process they crucified God. This startling paradox is not difficult to resolve. They had justified God's interests with their own. Having started by assuring, "God's enemies are my enemies," they had imperceptibly slipped into the attitude, "My enemies are God's enemies." The process is very simple and has been repeated in every age. Pride satisfies a man's desire to serve himself. It bids him think he can do something for God, depending on his own strength and devices. Gradually the interest shifts from God's will to the plans for serving Himself. Before long the man is fighting for position and authority that he may the more effectively carry out his schemes. He takes over more and more territory until at last the original purpose to serve God has become the cloak to cover a selfish quest for power. Thus man usurps the place of God and in the name of religion or of the good life exalts himself. This is what had happened in

Palestine. The Pharisees' zeal for the Law had concentrated more and more on the man-made hedges designed to protect it. The erection and cultivation of these hedges was the exclusive prerogative of the scribes and Pharisees. This was the basis of their authority and position. When our Lord attacked these man-made obstructions to the fulfillment of the Law, the Pharisees felt themselves attacked and turned on Him.

The Sadducees' zeal for the nation and the temple was similarly contaminated by their desire for power and wealth. The Pax Romana had long since degenerated from a sincere effort to establish peace and trade throughout the world to a despotic and luxurious tyranny. Thus man organized the world to suit his selfish desires. Though it was done in the name of God, there was no room left for God in it. When He came He was a disturbing element which had to be eliminated.

God's Answer

But God did not remain eliminated. At the very moment when man felt most secure in his arrogant success, God reasserted Himself. Suddenly in the darkness before the dawn there was a mighty earthquake. The stone was rolled away from the door of the sepulcher. The soldiers, terrified, beheld—not the Risen Christ as is often portrayed on Easter cards—but an Empty Tomb.

St. Matthew, who alone gives us the account of the soldiers, is definite about this. He tells us they saw the angel who rolled back the stone and sat upon it. He does not say they saw the Risen Christ. Our Lord was no longer there. He did not have to wait for the stone to be removed before He could emerge from the tomb. We know that His Risen Body passed through the grave clothes without disturbing them.

That is the point of St. John's careful description of the way they were found, "the napkin, that was about His head, not lying with the linen clothes, but wrapped together in a place by itself." The napkin lay collapsed where His head had been, above the linen cloth which had encased His body. Having passed through the grave clothes, there is no reason why He should not have proceeded at once to pass out of the tomb itself unseen by the guard on watch.

On the other hand, there is a good reason why they should not have been permitted to see the Risen Christ. Our Lord appeared only to His disciples, to those who exercised a measure of faith. The soldiers, representatives of the indifferent or hostile world, were in no condition to experience the Resurrection. What they saw was the Empty Tomb. That was God's answer to man's plots and schemes to eliminate Him. In order to preserve their selfish interests, His enemies had crucified and buried Him. God flung open the door of the sepulcher and laid bare the fact that their devices had failed, their precautions had been in vain. God had escaped.

To the unbelieving world the revelation had to be negative. God does not forcibly intervene in human affairs in order to thrust Himself upon man. Rather He lets men see the emptiness and futility of their efforts to dispose of Him, to get along without Him. He warns them that they are on the wrong track and invites them to "repent in dust and ashes." He bids them return unto the Lord; but He does not compel them to heed Him.

God created man to love Him. Love is the free and willing gift of oneself to another. Hence man had to be given freewill in order to be capable of love. He must exercise that love, that free-

will, in the very act by which he finds God. "We walk by faith, not by sight." God does not force Himself on our attention. Verily He is a God that hideth Himself. He reveals Himself, to be sure, but not in so overpowering a way as to prevent us from ignoring and denying Him. He gives us faith, the power to know Him. But we must of our own freewill and effort use that gift of faith, if it is to produce its intended effect. "Seek and ye shall find." God wants our love. Hence He must ask us to reach out toward Him, however feebly, before He can take us up in His arms and clasp us to His heart.

Warning

In order that our choice of God may be a free, and therefore a loving act, He gives us the power to reject Him. We can, if we will, build for ourselves a world in which God is left out. Such a world is doomed ultimately to destroy itself. God loves us too much to allow us to proceed to our self-destruction without warning. Therefore He first confronts us with the Empty Tomb to show us the futility of our attempts to eliminate Him.

The world in our own time has had just that experience. The last five centuries may be considered as a single epoch during which a new civilization has been built up in the western world. The process has been paced by the advance of science, in the widest sense of that word, knowledge about the universe and man. Success in that sphere has been phenomenal and the practical application of that knowledge has revolutionized our way of life. The fundamental motives and ideals have been essentially good, the pursuit of truth, the betterment of living conditions, the spread of education, the establishment of justice, liberty and peace. On the whole there has

been some progress toward the attainment of them.

But, as always, our old enemy pride has corrupted the process. The initial successes went to our heads. We have grown increasingly confident of our capacity to solve our problems by and for ourselves. Since our greatest progress has been in the area of material well-being, the desire to be self-sufficient has led us to define the good life more in terms of the things of this world, which we might hope to provide for ourselves, rather than in terms of the more elusive things of the spirit. The ill-informed opposition of conservative Churchmen at certain stages of the development convinced some of the pioneers that the Church is a center of reaction and obstruction. All this has fostered a tendency toward secularization. The cleavage between Church and state has, in several of the most "progressive" countries, become almost complete. The regulation of economic conditions, education, marriage, amusements and works of mercy has been placed under the supervision of the state, whose standards ultimately are human convenience and expediency.

Thus the modern world has gradually eliminated God. For secularism is essentially anti-religious. This is hidden from our eyes as long as the state is, on the whole, striving to achieve ideals it inherited from Christianity,—liberty, equality, brotherhood. Yet even in the most enlightened and morally respectable modern states the discerning observer can see the anti-religious trend. Religion is looked upon more and more as an extra which can be indulged in if one feels inclined, but which is in no way necessary to the real business of life. The children in a secularized school are presented with what claims to be a satisfactory picture of the

universe, from which God is either omitted entirely or only occasionally referred to in the vaguest and most platitudinous terms. Is it any wonder if some of us conclude that religion is an ancient worn superstition which should be discarded as soon as possible in the name of progress?

A Godless World

In the totalitarian state secularism finally unmasked. We see the whole point of recent events if we do not see that Hitler's Order was the logical conclusion of the secular trend. If man with increased knowledge and his organization of society, with no reference to or help from God, is able to produce utopia, the behoooves man to be as efficient as possible about it. Let the state take complete control of the economic process, of education, of family life. Let the whole be organized so as to produce maximum material benefits in this life, since if there is any life beyond death, it is beyond man control and hence need not be taken into account. Let nothing, no matter how true or beautiful it may be, stand in the way of the most efficient functioning of the state. Let the scientist develop a master race by the scientific processes of selective breeding and the elimination of the unfit as he would use in producing high grade cattle. And let the master race rule the world.

The master race appeared in men who had not lost all sense of divine values united to destroy it. In the process our civilization which had been so laboriously built up and which contains so much that is high and noble was plunged into war. The cost in sacrifices were enormous. For a while it was doubtful whether our civilization would survive at all. By the grace and mercy of God that danger has now been averted. We have another chance

If we are to make the most of what we must never forget the failure of the last war. The rise of totalitarianism was the end of our civilization. It was a terrible and probably the last warning that we have been going along the wrong road. It is the Empty Tomb.

Does the analogy seem far-fetched? The Empty Tomb on the morning revealed the failure of the world's best efforts to revive the Mosaic Law, the Holy Nation and the Pax Romana by a process that eliminated God. God had reasserted Himself. The very presence of God on guard on watch proved to the world that the body had been raised by no human agency. "For as Jesus hath God raised up," He removed Himself and opened the tomb that they might see the emptiness and futility of their plots and schemes against

the totalitarian state, God, who had been progressively eliminated by the modern world's efforts to achieve liberty, equality, brotherhood, prosperity and peace, removed Himself. He let men carry secularism to its logical and most successful conclusion and thereby revealed that a state that finally denies and buries God is devoid of all good, is, in fact, an Empty Tomb.

Do We Heed?

Did the world heed this warning? It did not in our day. After the first shock of error and confusion, it reposed itself. It did not repent or return to God when faced with the Empty Tomb. Instead, the authorities produced a plausible explanation. "His disciples stole Him away by night, and stole Him away while we slept." They knew it was false; but the world would not accept it, for the action attributed to the disciples was just the

kind of thing the world would do. Thus they carried on in the same old way, "the way that leadeth to destruction."

The good which they had tried to achieve and preserve by their own efforts without the help of God crumbled into dust in their final collapse. The Holy City and the glorious temple were razed to the ground. The Chosen People were scattered as homeless wanderers to the ends of the earth. The Mosaic Law which was to lead them to Christ became a heavy curtain blinding their eyes to their Messiah unto this day. The Roman Empire, decayed by dry-rot within, crumbled to ruin at the touch of the invading barbarians.

Not that these values were lost forever. The selfishness which had entwined itself about them was purged and cleansed away by the fire of destruction. The spiritual values of Judaism, however, were preserved and transmitted through the faithful remnant to the new Israel which is the Church. A temple not made with hands, eternal in the heavens, was substituted for that of Herod's building. The earthly Jerusalem, which was "in bondage with her children," was replaced by "the Jerusalem which is above," wherein "the Blessed have their

dwelling-place and their rest forever and ever."

Still it was not God's will that the ancient expression of these values should be destroyed. Our Lord said, "Think not that I am come to destroy the Law or the prophets, I am not come to destroy but to fulfil." He had no quarrel with the benefits which came from membership in the Roman Empire. "Render unto Caesar the things that are Caesar's." When He contemplated the destruction which Jerusalem was about to bring on herself, He wept over the Holy City, "Jerusalem, Jerusalem, how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not. . . . If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes,"—hid because of the selfish blindness of the people which had perverted the good things of God to their own ends and therefore involved them in their own destruction.

One Last Chance

God does not want the noble ideals and worthy enterprises of the past five centuries to be buried in the night of new dark ages.



Yet if we persist in depending on our own efforts to achieve them, and by that process exclude God from the major portions of our lives as individuals and as a society, then we shall involve them in our self-destruction. The rise of totalitarianism has shown us the end toward which secularism is inevitably moving. If, by continuing to pursue that policy, we cause it to rise again, have we any assurance that the next time it will not engulf us?

We may well have had our last warning. Now that the dust of war has begun to settle, the question we should be asking

ourselves is, have we heeded it? Are we seeking to know the things which belong unto our peace, the things of God? Or have we simply given a plausible explanation of the failure of our pre-war efforts to ward off totalitarianism and conflict? It stole upon us by night while we slept. A little more watchfulness, a little more skill in our human arrangements and devices, and we shall create the perfect world. Have we gone back to the old way that leads to destruction?

Each of us must answer these questions first of all for himself. The world's decision depends more than we think on you and

me. Ten righteous men will have saved Sodom from destruction. If enough of us choose the things of God, our civilization may yet be saved. If not, then it will be destroyed, those who have chosen God will be the remnant through which He will pass on the light to the new that will be born. The choice is there for each of us to make, whether we have to make it whether we or no. Not to choose God is to drift along with the world which rejects Him. We must either deny or worship the Risen Christ. The one thing we cannot do is be neutral when we are in the presence of the Empty Tomb.

Tried by Fire

By LEOPOLD DAMROSCH

CHURCH people in this country must by this time be quite aware of the destruction which the war brought to the Church in the Philippines. Most of us returned missionaries have been spending a considerable part of our time telling them about it, and urging them to do what they can to help rebuild the churches, hospitals and schools which now lie in ruins. Unfortunately, the space of a Sunday morning's sermon does not permit us to do much more than that; the end of the appointed twenty minutes leaves us with only a few seconds to touch on what is after all the vital question: is the Church in the Philippines worth saving?

With all the horror and the suffering and the wanton destruction of the last few years, there is much to be said on the positive side. The Church in the Islands has gone through its trial by fire; it has proved its courage, and it has borne witness to the measure of its faith. Its steadfastness in adversity has amazed even those of us who best knew, or thought we knew, the potentialities of our Filipino Christians.

Rice Christians?

One thing has been decisively demonstrated. These people are no "rice Christians." That is a phrase which makes any missionary shudder, embodying as it does the suspicion that "natives" embrace Christianity primarily for the material benefits that may accrue to them from the prodigal generosity of the missionaries. They fear that their sacrificially-given offerings are being spent on bribes

to make the heathen come to church. I have never felt that there was any justification for this attitude as far as any mission work I have known was concerned, and yet it was not easy to prove it. The gift of five leaves of tobacco to the men and a fifteen-blouse to the women of Bontoc at Christmas would not seem to be adequate compensation for a year's faithful attendance at the services of the church, any more than the little box of atrociously hard candy that is given to American Sunday School children at their Christmas tree would be considered a very respectable bribe. But then, they say that natives are such simple, and at the same time such calculating souls! And, of course, there actually is a certain amount of rice handed out with a sardine or a bit of pork thrown in, to children who cannot live in mission dormitories where they might receive a Christian education. True, more and more of the children were bringing in rice themselves, or giving increasing sums of money to buy it; but still, they were being helped. And when a village was burned down, or a crop failed, or an epidemic struck, the mission did what it could—never very much—to relieve physical distress.

Then came the war. No more funds came from America. The missionaries were cut off from their stations and sooner or later interned. The invading forces occupied mission buildings. Now there was nothing the Filipinos could get out of their churches, not even the Christmas presents. But in Sagay where one Igorot priest remained the people

ne, often in greater numbers than before, to receive the sacraments. In Bontoc, where the mission became Japanese military headquarters, the people went to Mass in All Saints' Church, passing between the barbed-wire fences which shut it off from the rest of the compound. At St. Luke's, Manila, in the first years of the occupation, the nurses came to church, under the suspicious eyes of Japanese who couldn't see why Filipinos should go to a place where an American priest still officiated. Nothing they could get out of their Church indeed! They continued to get what they had always found; they received the sacraments, and when these were no longer available due to the absence of priests, they could still pray. And they did.

Our Christians in the Philippines—Igorots, Moros, Tirurai, Chinese received no material benefits during those years of occupation. More than that, they gave. There are missionaries alive and well now who would be dead, or at best invalids in life, had it not been for help given by their people. Gifts of food smuggled past camp guards, gifts of money brought secretly by night, are the best evidence that these people understand the Christian principle helping those who are in need. They know how to give as well as to receive.

The Native Church

Another question has been answered during these years. The Philippine Church has been cautious, we think overly so, in establishing a native, or, to use the currently more acceptable term, a national, ministry. Most of the work has been with very primitive people, and it was felt that there is great danger in ordaining first or even second generation Christians. It was only a few months before Pearl Harbor that the first two priests were ordained: the Rev. Albert Masferre and the Rev. Edward Longid. These two, together with the Rev. Mark Suluen, a deacon, were for a considerable part of the Occupation the only Anglican clergymen at liberty, except two devoted and loyal Chinese priests in Manila. Masferre is part Spanish; Fr. Longid and Mr. Suluen are full-blooded Igorots. There they were, each in his own mission station doing the work of a large staff of missionaries.

We have already indicated how well they did their work, under conditions of the utmost difficulty. They were always viewed with suspicion by the Japanese because of their known association with Americans, and their lives were repeatedly in danger. Fr. Longid spent several weeks in confinement in Bontoc, and it was only his transparent honesty and zeal which persuaded even the Japanese that he was a good man. It is characteristic of him that when he was finally released with a brusque warning to



go home and stay out of trouble, that he replied "All right, I forgive you." He went back to Sagada, kept the services going there and in the widely scattered outstations, raised money to keep the hospital open, and in general was a tower of spiritual strength to his people. In Bontoc, Fr. Masferre had the added disadvantage of having to work right under the eyes of the local Japanese garrison, and though he was not permitted to make regular visits to his outstations, managed several times to go as far as the northernmost station of Balbalasang. In Baguio, Mr. Suluen held such services as a deacon may, keeping his congregation together so that when one of the priests could get there, people were there waiting for him.

This same spirit was shown not only by these three members of the ordained ministry, but also by the far more numerous group of unordained mission workers: the catechists, teachers, the nurses and the doctors. I must not take space to go into more detail; it must suffice to say that our native ministry, ordained and unordained, has proved that it can be trusted.

Let us not, however, draw the wrong conclusion from this. The Church in the Philippines still needs missionaries, and it needs more and better ones than it has ever had. More Filipino priests and deacons—and one day bishops—must be trained, and for a while they are still going to need help and advice after they are ordained. Our goal is and must

always be a Church which will no longer need foreign money or foreign missionaries, but it is a goal which must be hastened by our giving more of both now.

That brings me to one more real benefit which has emerged from the time of war and Occupation. The missionaries who go to the Philippines, both those who are returning and those—and God grant that there be many—who go for the first time, are going to have a new attitude toward the people among whom they work. In the past we have been too prone to think that we knew everything and

they nothing, that we were strong and they weak, that our judgment was infallible and they unreliable. If we have made those mistakes, we do so no longer. We have seen how they clung to their faith when we were not there to explain it to them, how they made decisions when we were powerless to help them, and how when we were sick and in prison they visited and succored us. We will go back to them with a new feeling of comradeship, knowing that these people are worthy of our respect, and on our mettle to make sure that they deserve theirs.

The Stations of the Cross

By EDWARD T. H. WILLIAMS

WHO of us does not recall a dozy sort of morning when the sun climbing higher above the horizon bade us think of the approach of a day, spring flowers, baseball, and—what a golden thought—swimming, might take the place of overshoes, useless melting snow, and cough medicines, not to mention something more immediate, the buzzing of an irritated fly against the window pane back of the teacher's desk? Teacher's desk! Perish the thought! For soon the teacher would be calling for a recitation of the Prologue from Chaucer's *Canterbury Tales*. And so, over and over, dinning the lines into our heads, we studied:

"Whan that Aprille with hise
shoures soote

The droghte of Marche hath
perced to the roote

Thanne longen folk to goon on
pilgrimages,

And palmeres for to seken
straunge strondes,

To ferne halwes, kowthe in
sondry londes;"

No doubt the allusion to the months of March and April guided the teacher in her choice of this stint of memory work. But in my own mind, after dili-

gent reference to the footnotes for the meaning of each line, and a "palmer" turned out to be a pilgrim to the Holy Land, and "ferne halwes," foreign shrines, I fervently wished that these allusions rather than the former had urged her to declare a recess of sufficient length to allow a pilgrimage to some windswept height overlooking the village.

The institution of the pilgrimage is doubtless one of the oldest in human life, and deeply imbedded in man's very nature. We glibly refer to the return of a criminal to the scene of his crime, thus doing a certain lip service to this psychological factor; at least in so far as it comes to light in the less reputable of man's efforts. But I prefer to take the good Chaucer's reference, which testifies to the same instinct which draws men back to the scenes of man's great and heroic achievements. There is no need to remind American readers of the countless battlefields, and homes of the famous, carefully cared for and visited by tourist thousands. No less than this, at the very least, must have inspired the long and hallowed tradition of the entire Christian civilization of returning, by whatever means possible, whether in body or in spirit, to the scenes of the

mightiest achievement of the race, all, the passion and death of the God-Man, Jesus, our Lord. No doubt it is true that lesser motives have moved men and women to the same actions. We need not but suspect that some at least in Chaucer's time, as well as in other ages, were moved to take such journeys for no better reason than to secure a change of scene. Yet even they, by their noble indifference, and their morbid curiosity, bear mute witness to that unity of the human mind which makes them sharers in the guilt of that awe-inspiring day.

Pilgrimage

To leave psychological considerations, and turn to history, we find that we cannot escape from the fact that the pilgrimage has had a large and dramatic part to play in our western civilization, not to mention its place in the life of the Holy Catholic Church which mothered it, and now so often grieves over the waywardness of its child. A brief survey of that history will bring us to some understanding of its origins and development of the devotion known variously as the Way of the Cross, Stations of the Cross, or Via Dolorosa (Way of Sorrows).

It is always tempting to me

a Biblical origin for everything that is found in our church. Therefore I ask you to judge me in this inclination at a moment at least. Of course it is quite obvious to any one in substance at least, most of the incidents of the Way of the Cross are to be found in the Gospel accounts of the Passion of Our Lord. Indeed those very accounts are the loving retracing, in deed and words, of the events of the day of bitterness and grief which must inevitably have been entered into the memory of the first Christian Community. We could not imagine that the Gospel writers made any special effort to trace Our Lord's steps on that day though we can hardly suppose that they or any of the early disciples of the Way (as they were called before they won the apostolic title of "Christians") would ever pass any of the sites of the events of that day without being aroused in them thoughts of Him, and prayers in the heart that they might be worthy of His sufferings as He had willingly borne for them.

The site of one incident of the Passion which does not form a part of the Stations of the Cross in its modern form (except by licence, as I shall later show) came even during the three centuries to have a place of pilgrimage. I refer to the Upper Room where, at a solemn moment full of all the sorrow of parting and of the half understood, yet remembered with a strange sense of completeness, there had occurred the Last Supper. This, even to the uneducated minds and sorrowing hearts of the Twelve, was a place in which they might feel closer to Him, and therefore, one by one, they had found their way there. Little did they realize that their individual response to the instinct of returning to the familiar spot they would there together, be completely reunited,

not only with one another, but also with Him.

But to get on with history. One of the turning points in the life of the Christian Church was the edict of toleration of Constantine in 313 A.D., shortly after the famous battle of the Milvian Bridge. By this decree the Church was recognized as a legal religious entity in the Roman Empire, instead of being an unlawful secret society hiding in the catacombs and liable to persecution whenever it suited the whim or furthered the ambition of some local magistrate. No small part of the change was due to the Christian life and devotion of St. Helena, the mother of the Emperor Constantine. Her own trip to the Holy Land to visit the places especially associated with the Passion gave the impetus to a steady stream of pilgrims. Yet doubtless even before her time there had been such visitors. We have a reference in Origen's work *Against Celsus* to the fact that the cave in Bethlehem where our Lord was born was pointed out. This would imply some pilgrims, at least, before the year 245 A.D.

It was from such devotional practice there grew that sense of veneration for that land and all that the Christian mind associates with it which is dramatized by the complete dedication of the whole of Western Europe to the effort of the Crusades. Take, for example, the appeal of Prince Alexius Comnenus (who ruled in Asia Minor from 1081 to 1118) for help from the west of Europe when he was beset by the Patziaks and the Seljuk Turks. Here is part of his letter to Count Robert of Flanders, "There is left almost nothing but Constantinople, which the enemies threaten to take away from us in the very near future, unless speedy help from God and the faithful Latin Christians reach us. . . . Therefore hasten. . . .

Endeavor, so long as you have time, that the Christian Empire and, that which is more important, the Holy Sepulchre be not lost to you, and that you may have in heaven, no doom, but reward. Amen!" The letter not only indicates the straits to which the Christian Kingdom of the east had been reduced, but, more interesting to us, that Alexius could presume upon a universal reverence for the places of Christian pilgrimage. And we all know of the two centuries of effort, fruitless in the end, made to retain Christian control of the Holy Land. For in the crusades there blossomed forth all that was noblest in the long tradition of Christian knighthood, a tradition still implicit in the word "gentleman."

Origins

When we come to tracing a connection between the Pilgrimage and the making of the Way of the Cross we should be on our guard against supposing that on Tuesday the fourteenth of January in such and such a year of Our Lord, a certain pious pilgrim started at the Judgment Hall of Pilate, and making twelve stops on the way, travelled to the place of burial of Christ, using so many of Our Father's and Hail Mary's at each stop. When St. Helena's visit started the great fad for pilgrimages, it is quite likely that many of the places which form the modern "set" of stations were visited, although due to the destruction of Jerusalem by Tiberius, not to mention the limitations of archeological knowledge at the time, some sites may have been wrongly identified.

What we want to keep in mind is the motive of devotion back of these efforts. We notice it for instance in the following letter, written in 386 A.D. by Paula and Eustochium, friends of St. Jerome, from their newly found-



*Via
Dolorosa*

ed convent at Bethlehem: "It would take too long to enumerate the Bishops, the martyrs, the men most learned in the Church's doctrine, who during the centuries that have passed since our Lord's Ascension have come to Jerusalem . . . not considering themselves to have attained the summit of virtue if they had not adored Christ in the very places where the Gospel first shone forth from the Cross. . . . The Briton separated from the Continent by the ocean, leaves his country and comes, if he has made any progress in his religion, to visit the places spoken of in the Scriptures."

It was not until between the twelfth and fourteenth centuries that a fixed route around Jerusalem is referred to in the accounts of pilgrims, who use the term *Via Crucis*. In 1342, perhaps because of the efforts of St. Francis to convert the Sultan, the Holy places were put in the custody of the Franciscans. Some of the places visited at that period

included: the places where our Lord met His Mother, the women of Jerusalem, and Simon of Cyrene, also Pilate's house, the place of crucifixion, and the Holy Sepulchre. One notable fact about the Way of the Cross in that period is that pilgrims traversed it in reverse order, that is from the Sepulchre back to Pilate's House. This custom continued into the middle of the fifteenth century. Interestingly enough the first to mention the fixed route ending at Calvary, and the first to call the stopping places "stations," was an English Churchman. He was William Wey who went to Palestine twice, in 1458, and in 1462.

It is as difficult to find a first set of stations outside of Palestine, as to find a first pilgrim. But the idea was bound to occur to someone, and while for ten centuries it remained an isolated instance of the idea, we may point to the efforts of St. Petronius, himself a pilgrim, and the Bishop of Bologna in the fifth century.

He had a series of connected chapels erected at the monastic of San Stefano. Each chapel represented an important shrine in Jerusalem, from which fact the place came to be known as *Via Crucis*. This primitive "Way of the Cross" has survived to modern times, the octagonal chapel containing a replica of the Holy Sepulchre being an object of interest pointed out to the tourists in Bologna.

The next effort, with an important difference, was the group of chapels set up at Cordova, Spain, by the Blessed Alvaro who died in 1420, and a similar group at Messina, Italy, by a Clare. These two contemporaries evolved the idea of having chapels devoted solely to events of Our Lord's Passion, scenes of these events being painted upon the walls. Within the next century Northern Europe possessed several notable examples of representations of places usually visited in the Holy Land. Two are of particular interest to us. At Nuremberg there was a famous set, carved by Albrecht Kraft, the sculptor, who died in 1507, known as *The Seven Stations of Christ*. This set of carving derived their name from the fact that in each scene our Lord is shown prostrate, or, sinking down, beneath the cross. The other, set up at Romans in Dauphiné in 1418 by one Romanet Boffin, attempted to reproduce not only the scenes, but the exact intervals between the original sites. It is hardly necessary to remark on the state of Christian archaeology at that date was not such as to guarantee accurate results. We might well remember that making the stations in the face of faith was not intended to be an easy indoor exercise of piety.

Parish Stations

It was not until the seventeenth century that the custom

ing stations in parish churches became general. In many places there prevailed the custom of erecting stations along the road leading to a village church, or in the churchyard itself, the intention being that the devotion should end naturally before our Lord's sacramental Presence on the altar. The writer recalls several such arrangements in southern Germany and Austria. It is interesting to the visitor of the Holy Cross Monastery to find stations there on the walls in the hallway leading from the library into the ambulatory of the chapel, the last station being within sight of the tabernacle on the High Altar.

At this point we would have our reader recall the fact that a set of stations does not contain any incident pertaining to the events which took place in the Upper Room, it should invariably bring the devout soul to the foot of the altar, and to the presence which turned that Upper Room of long ago from a place of sorrow to a place of undimmed joy. When we make the rounds in the average parish church we start from the altar, and we finish before the altar. While it is primarily a devotion to the Suffering Christ, the end aim of it is greater love for the Risen and Glorified Christ who is our Life.

Seen in such a light, the much debated question of how many stations there should be, and whether or not all of them should be taken from direct reference in Holy Scripture seems a matter of secondary importance. In passing we might add that because of the fact that stations grow from the devotion of pious persons, their number and content varied according to the imagination and devotion of those who developed them. Our English pilgrim, William Wey, mentioned thirteen, but of his list only five

correspond with those now customary. Boffin, who set up the series at Romans was told, in Jerusalem, that there should be thirty-one, although different contemporary devotional manuals gave as few as nineteen, and as many as thirty-seven. Nevertheless we find that in the course of the sixteenth century, doubtless because the question of numbers was referred to central authorities, especially of the Franciscan Order, that fourteen came to be the accepted number. But even the authorities must have been largely influenced by existing sets of stations, especially that of Adam Krafft at Nuremberg, and to an equal extent by the devotional manuals currently used.

In this latter connection we should not omit the mention of the Dutch priest and writer Christian van Adrichem, or Adrichomius, to use the latin form of his name. He lived through the two middle quarters of this century, and about a year before his death, at Cologne in 1585, published a best seller, a pamphlet describing Jerusalem in the time of Our Lord. It not only lists fourteen stations, but gives the first twelve in the order now customary. Perhaps the influence of this pamphlet was the greater because of the fact mentioned by his contemporary, Zuallardo, that Moslem control had become so complete in the Holy Land that Christians could not make stops along the way, or even indicate their veneration by removing their hats. By the end of the century it had become much more possible, and doubtless much more attractive, to carry out this devotion at home than in the Holy Land, and this is witnessed by the rapidly increasing custom of erecting the stations in parish churches throughout the seventeenth century.

For Anglicans this trend was limited very largely by the fact of the physical separation of England from the continent, as well as the religious gulf created by the Reformation. But even this trend was finally halted by the virulent outbreaks of iconoclasm due to the Calvinistic infection of the Church of England in the seventeenth century. It was only after the long convalescent lethargy of the eighteenth century had given place to the efforts for revival in the nineteenth, that the return to this devotion was possible. Now in this twentieth century which may well be called the age of the picture—with our cinema, billboards, and magazine advertising—the Church turns again to those treasures of her past which will suit the needs of the modern mind and heart. We have seen the revival of gothic church architecture, of stained glass window, of the color and solemnity of the celebration of the liturgy. With them we shall doubtless see the increase of appreciation for, and use of, the Way of the Cross, not merely for private devotion, but for corporate acts of penitence and love, simply because like these other things they make the direct appeal to our picture-hungry eyes.

There are sure to be some who will fear the return of the station pictures, and the devotional exercises associated with them, because of the danger of their misuse. That there are such dangers the present writer would be the last to deny. We must frankly face the fact that every good gift God provides can be misused—our free wills, our bodies, our temporal goods and spiritual—but that is never an argument against their being used at all. Rather it is a more urgent reason for using them rightly, because every opportunity to choose the better is an opportunity to glorify God.

There are then some dangers to be avoided. There is the danger of idolatry and the superstitious use of the devotions as magic. But our modern mind has a very healthy aversion to such a thing; and a wise pastor will not fail to teach, in season and out, the necessary distinction to be kept in mind. There is danger too, that people of more than average discernment in most things may use the devotion merely for variety's sake, with a consequent pandering to instability. By far the commonest abuse, arising out of spiritual laziness, would be to allow this devotion, when made publicly and corporately, to become a substitute for the Liturgy of the Church. The Mass and the Offices

come first. They are the public official action of the Mystical Body on earth praising God and interceding for mankind. They are the effectual working through all time of that sacrifice offered once for all upon the Cross.

The Way of the Cross is no more than a sermon in pictures, dramatic it is true, (and would it be unfair to say more evangelical than most sermons of today?) preaching the everlasting truth of the perfect self-offering of the Blessed Christ. Here, then, is an important part of their great worth—that the stations will speak their eloquent story to the mind of the child who scarcely comprehends the words he hears in Church. Nor will they fail to speak the same message to the ver-

iest stranger within her gates: those who have known the for many years, the devotion will be moving still. We may be led from carelessness and coldness as we are reminded of Christ bore for our sake. Our rising from His falls may give new courage against temptation and sins. If we come at times to marvel at the wonder-work of the Young Hero of the Rood, in the idiom of our early Anglo-Saxon forebears, there will also be the times when we shall find ourselves to be the guilty returning to the scene of our crime. We shall know the full force of the magnificent Passiontide hymn: *Ah Holy Jesus*, and say with "godly sorrow,"

"I crucified Thee!"

Meditations on the De Profundis

By ISABEL S. DANNEY

PART II

AS man stands in his nakedness of soul before God he knows that he must be willing for God to see him as he really is before it will do any good for God to consider him at all. Unless man is willing for God to see through all of the pretense and sham with which man was foolish enough to clothe himself, he does not call from the real deep within himself and the Reality of God cannot penetrate through to him. Man cries out to God, "O let Thine ears consider well the voice of my complaint." What is the complaint of man? The cry of man in all men is as many cries as there are men. Yet through all of these cries God ultimately with His penetrating glance can behold but one complaint that is the real complaint of man, though sometimes man is slow to perceive that it is not many complaints, but is one complaint. That complaint is in the

final analysis that man fell from God and chose sin instead of the felicity he first knew.

Man's first complaint was that Eve caused his disobedience; then, on second thought, that Satan caused it. Man would admit of no responsibility for his action until God looked into his soul. Then, completely bereft of any superficiality, man in penitence admitted to God that it was by his own fault that he sinned. Before man comes to this starting point he makes every evasion of admitting his wrong and tries to cover his nakedness with the fig leaves of self deception. Man's complaint is always first, complaint against his fellow man. He says he was swayed by such logical arguments. He felt that just a little evil could hurt no one and illogically he reasons that God won't need to know of the little evil. Experience for the sake of experience, regardless of what it

can do to the soul, is to be maintained at any cost. All of the sorrow—all of the sin—all of the suffering in the whole world had its beginnings with this promise with what looks to be just a little evil.

Fundamentally there is "little evil." Little evil is only sometimes in first outward appearance. The far reaching sequences of the little evil are perceived at the first or even second glance. When finally small evil has gathered force has grown into a monster man in his foolishness finds it too big for him to push away; so he rails and cries out and wonders why he is in such a plight.

Growing Self-Knowledge

Man's complaint is that he suffers. He has suffered and will suffer in his body. His complaint is in the question, "Why did God let His creature, made for

lust of the earth, but never-
 ss made by Him, endure
 "Man suffers from disease,
 ger, cold, heat, all of the
 ties of war. Then more
 ly, more agonizingly, man
 rs in his spirit. In his spirit
 nows shame, misunderstand-
 loss of love, and loss of those
 loves.

All of his suffering man has
 out against God and His
 ; he has cried out against
 llowman—his foolishness and
 faithlessness; he has cried out
 st evil. First, man's com-
 nt was this and nothing
 e. Then, when man comes to
 elf, as always he must if the
 of God can consider his
 plaint, man sees that it is the
 of sin in his nature. The
 nuance of man's love of sin
 is the real cause of his suffer-
 Man does first make a whin-
 und unworthy complaint to
 but God in His mercy will
 consider the unworthy com-
 nt. He is not deaf to it but
 ook He turns on man pene-
 s through the superficial to
 real, so that man of his own
 ed cries out, "Accept not, O
 , that unworthy complaint,
 nt railing and crying against
 e, but look on me as I am.
 in is my sin. I turned away
 Thee. I am not worthy to
 e back to Thee, but behold
 need, my penitence, and
 e me more penitent, that so
 g Thou in Thy mercy may
 re me to Thy grace."

This is man's only real com-
 nt when he has stripped his
 of the superficial. All of the
 things,—disease, sorrow,
 hunger and cold are not the
 es but the effects of man's
 nal sin. Man's real com-
 nt is that he is deprived of
 by his own fault. Man longs
 enjoy God again as he did in
 beginning. His complaint is
 now that he knows the bit-
 ness of his choice of evil, man

must at any cost know God again
 as he knew Him in the begin-
 ning.

Every man must call out indi-
 vidually to God if he would at-
 tain salvation. "O let Thine ears
 consider well the voice of my
 complaint." No man can do this
 for another man. Though our
 Lord in becoming Man brings
 all men back to God through
 Him, each man of and by his own
 will must make his own individ-
 ual acknowledgement of his sin.
 When man is stripped of all sup-
 erficial trapping he is ashamed
 before God, but transcending
 the shame is the assurance that
 he need pretend no more. He
 has no need to; he has at last giv-
 en up, and now he lets all be in
 the hands of God. He has finally
 come to the realization that the
 ears of God can hear only truth.
 All of man's lies and deceits can
 never ascend to the pure ears of
 God. Only the true cry, the con-
 trite complaint can be heard by
 God. God being what He is, any-
 thing that is less is a profanation.
 Anything less is a discordant
 note and can have no place in
 the harmony of heaven.

Yet no man can ever sin so
 greatly, or suffer what he feels to
 be beyond all human endurance,
 or sink into depths that seem to
 him to be unfathomable, but
 that, if his complaint be true,
 God can and does hear him. Man
 can never fool God. Whenever
 man tries it it is with terrible
 consequences to himself. Adam
 tried to hide from God, and all
 men at some time try to escape
 from God, but God is tireless in
 His seeking after man and He
 never gives up. Through all
 times, events and places God
 seeks for man urging man to give
 up, turn around and look at
 God; and in looking at Him to
 fall down and worship Him, to
 cry out of the deep to Him.

Man's complaint is that he
 lusted for power held in his own

right. He took in his greed other
 men's lands, homes and women
 by waging war. He cunningly
 clothed his actions with one name
 after another and for a short time
 he made his reasoning sound
 plausible. The wrong committed
 was done for the so-called good of
 other men. Sometimes the wrong
 was called progress; sometimes it
 was called necessity; sometimes
 expediency; and sometimes it was
 falsely called the Divine Will of
 God. The Divine invocation was
 called down upon man's action
 and in his foolish reasoning man
 said that his action had Divine
 sanction merely because his call-
 ing on God, which was in reality
 a blasphemous call, in his mind
 made it so.

Defaced Image

Each man knows in his own
 soul that, no matter how the Im-
 age of the Holy Trinity has been
 defaced, the Image is there. His
 complaint is that the Image has
 been defaced by his sin. All of
 the Old Testament is the history
 of the people of God in their
 struggle to behold the Image in
 its purity. The Incarnation is
 God's reply to man's complaint
 when the complaint was such that
 His pure ears could hear it. Man
 in his striving, in his crying asks
 God to consider his complaint in
 the light of Jesus. He asks Him to
 behold him as he is found in
 God's own Son who through the
 Incarnation is also the Son of
 Man. Man's complaint should be
 that by his own fault he does not
 measure up to the standard por-
 trayed in our Lord.

Man is always the child of God,
 the creature that He eternally
 loves above all other creation.
 When man in his need calls out
 to God he must in his inmost
 soul know this. From the depths
 of his unconscious he must re-
 member the love and the care
 that first placed him in a garden.
 The picture brought to the mind

by a garden is one of beauty and loveliness. The mind's eye would see in the fulfilment of bodily necessities by plentiful fruit and herb for nourishment and cool water to satisfy thirst, the parallel of fulfilment of the esthetic nature of man in the peace, beauty, and harmony of the garden as God created it for His more dear creation, man. Then, man must remember that not only did he have all that he needed for his body and his mind, but for his soul's companionship he had God. He had God in the beginning as now he must wait until after the final judgment to have Him in the Beatific Vision. In his complaint man must remember this. He must remember that once he knew spiritual ecstasy in its completeness, and not in the fragmentary glimmerings he sometimes attains to in his purest moments of spiritual union and unity with God. Man must know, even though he cannot in any way adequately express it consciously, something of the glory he by his own fault and sin cast lightly aside.

Each individual man must know as part of mankind that the responsibility for sin rests upon him as it also rests upon his neighbor. When each man realizes this completely, it follows that the realization must also come to him that the work and responsibility for redemption rests upon him in that he be willing for God to redeem him back to Himself. The road back to God is hard and long, and rough and tiresome. There are short stretches in the road that are easy and refreshing, but taken as a whole, the road is not easy.

As each man cries out to God, "O let Thine ears consider well the voice of my complaint," he must make the same cry again and again. If at first his complaint was unworthy of the name, when

he is truly penitent, God will show him the littleness of the first complaint. The next time he calls out it will be with a deeper, richer idea of the holiness of God, and of the littleness of man. So, with each cry man's realization will deepen until finally each man's cry is one with the cry of suffering of our Lord upon the cross. Until man can make this at-one-ment with the suffering of Christ he must continue in his complaint; but each man who decides upon going the road back to God absolutely must continue in his striving until he is willing to participate in the crucifixion. When man reaches this point the cup will not pass from him, and he will share by participation in his own soul the crucifixion of his Lord.

Justice and Mercy

After man's complaint has reached complete honesty with God, man realizes how completely he is at the mercy of God. The awful, terrifying thought arises that if God would deal out the most terrible punishment to man for his sin, what is man that he could do anything about it? Man always has the temptation to resist in the idea that God is just another bigger, better edition of man. In thinking thus of God man trembles when he recollects what he has done and still does to his fellow man. Man remembers his exploitation. Man remembers evil done under the guise of expediency that he called good. Man knows his selfishness. He remembers how it is only after he has been completely satisfied with good things that he is willing for his fellow man to have what is left over. Man knows how he has punished those who have done just a little evil to him, and he trembles and wonders just what God will do to him for his greater guilt. Man also remembers his good intentions. He

knows how weak those intentions really were and how quickly abandoned them. Man knows he who has built up the instructions that cloud his vision of God. Man made this cloud of his own self without—the cloud of his own desire—the cloud of evil falsely clothed with a little bit of good which has no reality because it had no God.

Past this cloud of self, man must go and find that God is Love. Then, in a different meaning, in a different meaning, man can say, "If thou, Lord, be extreme to mark what is amiss, O Lord, who may abide it?" Before man can even see the truths of God he must get rid of the selfish egocentrism that would behold all things reflected in self.

When man has rid himself of his superficial trappings and desires to behold God in truth, he finds God looking at him not as a servant who had wronged his master, but as a son,—not a son, however, with no stain of sin, but as a son with healed scars. Man enters into his father's house and feels all of the gratitude of redeemed love. Before, man with his consuming him in all of its fierceness trembled in servile fear before God, wondering just what God was going to deal with him. But when man really beholds God and sees the piercing, beautiful look of God, man falls before God with humility. He sees not only the terrible justice of God, but also His infinite mercy.

Now man finds that he is longing and desirous for God to give redemption in him. He has a slight foreknowledge of the fact that it will be to him to be rooted out of him the desire and tendency to evil and sin. Within his soul man can now perceive a little of the meaning of the Incarnation and the

od Incarnate. Then man can that he actually hopes that will be extreme to mark it is done amiss, that so mark-God can cleanse him of sin. through the gift of free will has the alternative of either losing God or not choosing him. If man does not choose God as no one to blame but him- and in hell is the loss beyond loss. The wildest savage, and man of another religion who never heard of Christianity this choice just as surely as the enlightened Christian. choice for all men is whether desire and choose to follow

the highest and the best that has thus far been revealed to them. However, if man does choose God, (and God has put everything in man's way to help him to this choice) he must see what God has marked in him as amiss. He must honestly face his sin, and God helping him, do something about it. Through repeated failures he must hold fast to the vision and be willing to have rooted out of him his iniquities. Man must be willing to suffer pain, and actually in his soul and his mind, and sometimes in his body, be crucified with the Son of God.

Thank You

THE following is a quotation from a letter to the Editor from Bishop Boyn Coadjutor of Puerto Rico: I am writing at this particular moment because I can't wait any longer to tell you and Father Attmore what a wonderful response I have received from the member article. You are to be congratulated for having such a generous reading public.

To date we have received \$5.50 in cash from your readers and the following goods in return: a cassock, two beautiful altar crosses, a brass candle extinguisher, and a letter read today saying, 'With the approval and consent of the Vestment Commission I am sending to you one set of East of Mass Vestments, one altar cross and two candlesticks to go with it, one Missal book, and perhaps some other things which have been unused for many years.'

I have replied immediately, telling this priest and Vestry that we have no idea what all that means to us and me. The dollar presentation of that one paragon is equal to what it would take me a year to raise through private channels. I told them how

the cassock was in my hands for only five minutes, because it happened to be a perfect fit for our Executive Secretary who hadn't been able to afford a new cassock for ten years! The candle extinguisher is in a mission which never owned one before. The two other crosses have replaced very crude wooden ones, to the joy of the entire congregations. And so it goes. The job is literally endless—and oh! if only missionary Bishops could peek into the closets of the thousands of parishes and missions in the States for the things already forgotten. The result would represent thousands of dollars and would raise the tone of missionary altars a thousand percent.

"So thank you for the privilege of your space; and thank your readers for their generosity. God is very good indeed.

"Ever most faithfully,
+CHARLES FRANCIS, P.R."

We are very proud of our readers and hope that they will continue their search for discarded church furnishings which might be useful in Puerto Rico. Gifts should be sent to Bishop Boyn-ton, Box 1729, San Juan, P. R.

Book Reviews

Justice and the Social Order. By Emil Brunner. New York, Harper and Brothers, 1945. 304 pp.

Many Catholics are unaware of the great revival of Protestant Orthodoxy which is taking place. This movement started in Germany and Switzerland in the early part of this century as a revolt against the liberalism of such theologians as Ritschl, Harnack and others. Led by Karl Barth and Emil Brunner in Europe, Paul Tillich and Reinhold Niebuhr in this country, Protestantism is beginning to re-examine its theology—or lack of theology—in the light of the Bible and Reformation thought. This "Neo-Orthodoxy" is not just the fundamentalism of a century ago, nor is it a restatement of Luther and Calvin, but a rethinking of the Protestant position in the light of Scripture and—much as they might dislike the term—their tradition.

Emil Brunner is a more moderate theologian than Barth who denies the *analogia entis* and fully accepts the doctrine of total depravity. Hitherto Brunner has devoted most of his attention to theology as such and Christian Ethics, first in *The Mediator* and then in *The Divine Imperative*, both significant books. In the present work he devotes his attention to the pressing subject of justice.

He admits that Catholicism has an impressive systematic theory of justice whereas Protestantism has had none for three centuries, a fact which has made the latter so unsure of itself on pressing social and economic issues.

In the first (and, to the reviewer's way of thinking, the more important) section of the book he considers the idea of justice. Going back to ancient Greece and Rome he discusses the struggle of the philosophers and jurists with the concept of justice in the

face of the problem of inequality and shows that the relation could only be explained by the Christian Faith with its doctrine of creation. God does not create men equal in function, but they do have equal dignity in His sight, and that dignity of the creature transcends the distinction of kind and function which makes for inequality. With this idea firmly held, the author plunges into many of the most familiar social problems of the day and comes to conclusions which warm the heart of a Catholic. Particularly fine is that section which deals with the family, the relation between husband and wife, and their relation to the children.

The second section deals with particular problems involving justice: the political order, the economic order, and the international order. This second half of the work, as the author himself is well aware, does suffer from brevity and lack of thoroughness of treatment. He does however face his own limitations frankly, and wisely says that the Christian as Christian cannot be too dogmatic in planning for the world. It is his job to point out the principles of justice and denounce injustice, but that is as far as he can safely go. Perhaps Brunner does labour the point that his native Switzerland has solved many of these problems better than the great nations, not bearing in mind that large states are confronted with more varied and complex manifestations of the problems. But it is unfair to hold up this one point as against a book which is otherwise so fine.

Both Fascism and Communism come under severe condemnation from him as violations of those principles of justice which are inalienable from man as man and from the Christian as a creature made in the image of God. The chapter dealing with "The Mass Man and the Just Social Or-

der" deserves careful reading. A quotation should illustrate the profundity of his thought: "Community exists only where there is a real awareness of personality and a real and spontaneous sense of the union of personalities; both point to the religious sphere. The mass is the extreme pole of mere 'society,' of lack of community, through which men become susceptible to mass suggestion, etc., which reduces them to a structureless bulk, a 'unit,' a collective factor without personality." pp. 279-280.

It is to be hoped that some Catholics will read this book to see what good Protestant theology can be; on the other hand liberal Protestants should read it in order to learn what their theology should be.—J. G.

The Consecration of Matthew Parker.

By J. C. Whitebrook. New York. Morehouse-Gorham. Pp. 131. No index. Price, \$3.40.

A careful and detailed argument is worked out in this book. In fact, the detail is cumbersome rather than enlightening in many cases. However, for this reason, it will be a valuable source book for students of the Reformation period in England.

But it is highly doubtful if it will be of much practical use to others. The author's thesis is that Parker was consecrated, not by Barlow in Lambeth Chapel on December 17, 1559, according to the Edwardine Ordinal, but by Anthony Kitchen according to use of the old *Pontifical*, probably in Bow Church and probably on the last Sunday in October, 1559. The reasons for these conclusions are all persuasively presented, although one could have wished for more light on the Vatican references. During the meetings in Rome under Leo XIII, Canon Lacy and his party found that they could not gain access to Vatican documents. In this book, four references are made to the

Vatican archives, but in case the same source is mentioned, *Vat. Archiv.* lxi, 28.

But, while all this may interest to the historian, it has bearing on the practical issue of Anglican Orders. Leo's *Apostolicae Curiae* does not base its arguments on the validity of Papal consecration, but mainly on lack of intention as expressed in the Ordinal in use from 1516 to 1662.—S.

The Incarnation of the Word of God.

St. Athanasius. Translated by J. G. Lewis, D.D., Religious of C.S.M.V. S.Th., with an Introduction by C. S. Lewis. New York. The Macmillan Co. 96 pp. Price 75c.

This excellent new translation of St. Athanasius' great work is supplied with a brief introduction by the author. The text is arranged in an appealing way with subtitles to bring out the continuity of the argument.

Mr. Lewis is well aware of the topsy-turvy it is for St. Athanasius to need a commendation by a modern writer. But his introduction is both helpful and stimulating. It is appropriate that he should write without implying that he is St. Athanasius of the twentieth century, it is perhaps fair to say that St. Athanasius was the C. S. Lewis of the fourth. His style has the pungent clarity and the same metaphor. If Mr. Lewis succeeds in persuading modern Christians to read this treatise, he will have performed another great service to the Church of today.—B. S.

Haggerston Catechism, Part VI:

Greater Sacraments. By H. A. W. New York. Morehouse-Gorham Co. 128 pages, paper bound. Price 70c.

This last of six booklets contains twenty-five very brief lessons for children under four. The lessons are based on the Church of England Catechism which is practically the same as that of the American Prayer Book. With each lesson there is a simple cartoon to be drawn

each other on a blackboard and led by the pupils in notes. This is the best Sunday school manual I have ever seen. One planning confirmation actions or Church School curriculum should get the whole book and see for himself. The author is the Vicar of St. Augustine, Haggerston in London.

Life of Longinus. By Prince Hohenlohe zu Loewenstein. New York: Macmillan Co. Pp. 166. Price, \$1.00.

This religious novel is the account of the conversion of the author who thrust his spear into the Lord's side. The author brings to his work a scholarly knowledge of Roman customs which enables him to paint a vivid picture of the camp life of the Roman legions and of the political intrigues of a Roman province.

The author is a Roman Catholic. His book, consequently, is doctrinally sound. But he is prejudiced from using the recent historical researches into biblical events. As a result, he takes refuge in a mystical interpretation of them. This contrasts sharply with the historical treatment of secular events, confusing and muddying the picture. The psychological motivation of the protagonist's conversion becomes less realistic and convincing as the religious element increases.

—B. S.

Records

Arnold Böcklin's painting, "Isle of the Dead" hangs in New York's august Metropolitan Museum of Art. This gloomy imaginary landscape, inspired by the Italian lake country, dates from 1880 and is a fine example of *fin de siècle* nineteenth century German romanticism. The Russian composer-pianist Serge Rachmaninoff was tremendously moved by the Böcklin canvas and he has done what is generally agreed to

be one of his finest works with this eerie painting in mind. Rachmaninoff's tone poem *Isle of the Dead* was composed in 1907. The work received its American première in 1909 when it was performed by the Boston Symphony Orchestra.

Isle of the Dead is now released by RCA-Victor in a tonally perfect recording by the Boston Symphony Orchestra under Dr. Serge Koussevitzky. (RCA-Victor Album DM-1024; three twelve-inch discs, list \$3.50.)

Isle of the Dead is based, in part, on the liturgical hymn *Dies Irae*. The sixth side of the album contains Rachmaninoff's melodically beautiful, if banal, *Vocalise*. Rachmaninoff himself orchestrated this song for Dr. Koussevitzky's Moscow concerts of 1915-1916. *Isle of the Dead* is a delightful album to add to your library of recordings.

There has been a great deal of discussion and controversy over the music of Gustav Mahler. No composer is more completely absorbed in nature than Mahler and in order to evaluate the music of this great composer it is well to bear this fact in mind. Mahler was born in a little town in Bohemia. "Melodic," says Franz Werfel, "are the very whisperings of Bohemia's groves and meadows, the murmurings of its fertile fields and streams, and song accompanies the women at their work."

Mahler's life is an explanation and verification of his music. He rose out of most confining circumstances. At eighteen, he was already conductor at a small theatre. Then for years he worked in the provinces. At thirty-seven he rose, against violent opposition, to the all-powerful post of Director of the Imperial Opera at Vienna. Ten years later he came to New York as one of the greatest and most celebrated conductors.

Columbia has just released a

very fine recording of the Mahler *Symphony No. Four in G Major*. This tremendous work has been recorded by the Philharmonic Symphony Orchestra of New York, with Bruno Walter conducting, and with Desi Halban, soprano, singing the excerpt from the old folk poem, *Das Knaben Wunderhorn*, in the last movement. The recording of this symphony will do much to dispel the traditional mind-set held by so many in regard to Mahler's music. For a time it was considered the ultimate in style to pooh-poo the music of this sincere and competent composer. (Columbia Set MM-589; six twelve-inch discs; list \$6.50.)

The duo-pianists, Bartlett and Robertson, are among the most popular artists today in the realm of music. In 1926, long before Bartlett and Robertson were playing together as a duo-piano team, Rae Robertson gave a series of concerts in London devoted to old English music for the virginals. ("Virginals" was the collective term applied to harpsichords and spinets in Tudor England.) In the summer of 1944, Miss Bartlett found time to transcribe much of this grand old music for two pianos. The *Elizabethan Suite* had its first performance in Carnegie Hall on January 5, 1945. The suite is made up primarily of pieces taken from the Fitzwilliam Virginal Book, a valuable collection of some three hundred pieces of keyboard music of the sixteenth and seventeenth centuries. Included in the *Elizabethan Suite* are compositions by William Byrd (1538-1623), Giles Farnaby (c. 1560-c. 1600), Martin Peerson (c. 1580-c. 1650), and John Bull (1562-1628.) Needless to say the recording of this *Elizabethan Suite* is altogether delightful. (Columbia Set MX-256; two twelve-inch discs; list \$2.50.)

—The Listener

Community Notes

FATHER WHITALL took the services at Sing Sing on three Sundays in March.

Bishop Campbell preached in Holy Cross Church, Miami, Fla., on March 17th and addressed various parochial groups on Liberia and St. Andrew's.

Father Hughson conducted a Quiet Day at the Church of St. James the Less, Scarsdale, on March 15th. He preached at St. Paul's Church, Westfield, N. J., on March 23rd.

Father Harrison preached at Trinity Church, Waterbury, Conn., on March 8th, 15th and 22nd. He conducted a clergy conference on March 11th at Grace Church, Lyons, N. Y., and a Quiet Day for the Church Mission of Help of the Diocese of Long Island on March 25th.

Father Tiedemann conducted Schools of Prayer at Las Vegas, Nev., March 3-5, at Boulder City, March 6-8 and at Ely, Nev., March 17-19.

Father Baldwin taught in a School of Religion at St. Andrew's Church, Walden, N. Y. on Tuesday evenings during Lent. He preached and spoke on Liberia at St. Stephen's Church, Woodlawn, N. Y., on March 10th and preached at the Church of the Good Shepherd, Shelton, Conn., on the 17th.

Father Parker held a Mission at All Saints Church, Atlantic City, N. J., March 10-24. He preached at Trinity Church, Waterbury, Conn., on March 29th.

Father Turkington was the special preacher at the Wednes-

day night Lenten services in Trinity Church, Winchester, Tenn.

Father Spencer closed his Mission at St. Francis' House, Madison, Wis., on March 5th and preached at Ripon College, Ripon, Wis., the following day. On the 10th he preached at Canterbury House, Northwestern University, Evanston, Ill. He addressed a Rally of the Servants of Christ the King at Grace and St. Peter's Church, Baltimore on the 24th and was noon-day preacher at St. Paul's Church, Baltimore, March 25-29. On the evening of the 27th he preached at the Church of St. Michael and All Angels in that city.

April Appointments

Father Superior will lecture at St. Bede's Library, New York City, April 2-4. He will preach at Grace Church, Middletown, N. Y., on Maundy Thursday and will conduct the Three Hours at Trinity Church, New York City on Good Friday. He will preach at St. George's Church, Flushing, N. Y., in the morning of April 28th and at Masters School, Dobbs Ferry, N. Y., in the evening, after which he will leave for a visit to St. John the Baptist's House, Nixon, Nev.

Bishop Campbell will be in New York assisting Bishop Manning during the months of April and May.

Father Hughson will preach at a combined service of the parishes of Yonkers, N. Y., which will be held on April 5th at St. John's Church. On the 7th he will

preach at St. Joseph's Church, Queens Village, N. Y., and during Holy Week he will be at Church of the Transfiguration, New York City.

Father Harrison will hold a Mission at the Church of theurrection, Baltimore, Md., April 7-14, and conduct the Three Hours on Good Friday at St. Soul's Church, New York City.

Father Tiedemann will conduct a School of Prayer at St. Paul's Church, Walnut Creek, Calif., April 2-4 and will preach at St. James' Church, La Jolla, on the 7th. He will hold a School of Prayer at St. Andrew's Church, La Mesa, April 7-9, and at St. Mark's Church, San Diego, April 10-11. During Holy Week he will be preaching in Los Angeles.

Father Baldwin will be at St. Stephen's Church, Providence, R. I., for Holy Week.

Father Parker will preach at Trinity Church, Waterbury, Conn., on April 5th and 12th and will conduct the Three Hours at St. Paul's Church, Westfield, N. J., on Good Friday.

Father Turkington will hold the noon-day services in Calvary Church, Memphis, Tenn., April 1-5 and will preach at Grace Church, St. Luke's Church on the evening of the 3rd.

Father Spencer will hold a Mission at All Saints Church, Orange, N. J., April 7-14 and will conduct the Three Hours at Holyrood Church, New York City on Good Friday. That evening he will preach at St. Thomas' Church, Mamaroneck, N. Y.



An Ordo of Worship and Intercession, April-May, 1946

- Palm Sunday, Semidouble, V. Before principal Mass blessing, distribution, and procession of Palms; at all Masses cr. and when Blessing of Palms has not preceded L.G. from that service. No mention of St. Justin Martyr at Mass this year.
- Monday in Holy Week, V. col. (2) Palm Sunday.
- Tuesday in Holy Week, V. col. (2) Palm Sunday.
- Wednesday in Holy Week, V. col. (2) Palm Sun.
- Maundy Thursday, Double I Cl. V. (at Mass W.), gl. col. (2) Palm Sun; there should be one Mass in each church, with general communion of clergy and people, and after Mass procession to the altar of repose.
- Good Friday, Double I Cl. B. No Mass: office of the day as appointed.
- Easter Even., Double I Cl. V. No Mass of the day; at first Mass of Easter, after Holy Saturday ceremonies, W. gl. pref. of Easter.
- Easter Day, Double I Cl. W. gl. seq. pref. of Easter in all Masses until Ascension unless otherwise directed; two alleluias added to dismissal and response through Saturday. No mention of St. Anselm this year.
- Easter Monday, Double I Cl. W. gl. col. (2) Easter seq. cr.
- Easter Tuesday, Double I Cl. W. gl. col. (2) Easter seq. cr. No mention of St. George this year (except in churches dedicated to him his feast is translated to April 29, St. Mark to April 30).
- Within the Octave, semidouble, W. gl. col. (2) Easter or for the Church or Bishop, seq. cr.
- Within the Octave, semidouble, W. Mass as on April 24.
- Within the Octave, semidouble, W. Mass as on April 24.
- Within the Octave, semidouble, W. Mass as on April 24.
- 1st (Low) Sunday after Easter, greater double, W. gl. cr.
- St. Mark the Evangelist, double II Cl. R. gl. cr. pref. of Apostles. Alleluia instead of Gradual in festal and votive Masses till Trinity.
- St. Catherine of Siena, V. double. W. gl.
- May 1. SS. Philip and James, App. double II cl. R. gl. cr. pref. of Apostles.
- St. Athanasius, B.C.D. double. W. gl. cr.
- Invention of the Holy Cross, double II cl. R. gl. cr. pref. of Pas-siontide.
- St. Monica, W. double. W. gl.
- 2nd Sunday after Easter, semidouble. W. gl. col. (2) of St. Mary (3) for the Church or Bishop.
- St. John before the Latin Gate, greater double, R. gl. cr. pref. of Apostles.
- St. Stanislas, B.M. double. R. gl.
- Wednesday, W. Mass of Easter II, gl. col. (2) of St. Mary (3) for the Church or Bishop.
- St. Gregory Nazianzen. B.C.D. double. W. gl. cr.
- St. Antoninus. B.C. double. W. gl.
- Of St. Mary, simple, W. gl. col. (2) of the Holy Spirit, (3) for the Church or Bishop, pref. B.V.M. (Veneration).
- 3rd Sunday after Easter, semidouble. W. gl. col. (2) St. Pancras, M. cr.
- Monday, W. Mass of Easter III, gl. col. (2) of St. Mary (3) for the Church or Bishop.
- St. Pachomius, Ab. simple, W. gl. col. (2) of St. Mary (3) for the Church or Bishop.
- Wednesday, W. Mass as on May 13.
- Thursday, W. Mass as on May 13.
- NOTE: On days indicated in italics ordinary requiem and (out of Lent) votive Masses may be said.
- For the conversion of sinners.
- For the sick and suffering.
- For the dying.
- For increased use of confession.
- Thanksgiving for the Blessed Sacra-ment.
- For the preaching of the Passion.
- For those to be baptized today; for the Faithful Departed.
- Thanksgiving for the Resurrection of our Lord.
- For the peace of the world.
- For the Reunion of Christendom.
- For a just settlement of labor prob-lems.
- For just treatment of those of other races.
- For better education throughout the world.
- For our Country.
- For the work of relief and recon-struction.
- For our seminaries.
- For the starving.
- For the bishops.
- For the Liberian Mission.
- For the Order and its Novitiate.
- For the bereaved.
- For all missions.
- For S.S.J.E.
- For the clergy.
- For Holy Cross Press.
- For the General Convention.
- For retreats.
- For family life in our country.
- For St. Andrew's.
- For the Associates of the Order.
- For all Religious.
- For our benefactors.
- For the Order's work in the West.

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